The true State of

Gospel Truth,

Established upon the Free

Election of God in Christ:

THE

Agreement, and yet Difference between Law and Gospel; So, that the Gospel cannot be stiled Law.

THE

Inconditionateness of the Gospel Salvation.

THE

Procedure of the Day of *Judgment*. In the way of a Conciliatory Discourse upon Mr. *Williams* his CONCESSIONS.

By T. Beverley.

LONDON.

Printed for *William Marshall*, at the *Bible* in *Newgate street*, where you may be supplied with most of Mr. *Beverley's* Works, and Dr. *Owen's* late Pieces, *viz.* His *Dominion of Sin and Grace*. Bound 1 *s.* His Meditations and Discourses concerning the *Glory of Christ*, being the Second Part, and Application of the First Part that have been Printed twice. Price Bound 1 *s.* Two Discourses lately Printed of the *Work of the Spirit* that is wanting in Dr. *Owen's* Folio: Both Discourses Bound together in *Octavo*. Price 2 *s.* His *Guide to Church Fellowship*. Bound 6 *d.* You may likewise be supplied with most of Dr. *Owen's* Books in Print. 1693.

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The PREFACE.

THat the *Jealouſie of ſo many of the Servants of Chriſt hath been ſo exceedingly Awakned, and Enflamed by Mr.* William's *ſuſpicious Attempts to obſcure the Doctrin of the Free Grace of God in Chriſt, is to me a very great Prognoſtick of that* Kingdom *of* Redemption drawing nigh, *and that* Philadelphian *State, to which Chriſt hath opened a Door, which none can* ſhut ; *and they therefore, who are now neareſt to it are obliged by Chriſt to hold* faſt his Word *herein, that among all the Profeſſors of* Proteſtancy, *who* hold *it in this part ſo looſe, none ſhould take their Crown, who are true* Philadelphians.

Hence it appears, that no more diſadvantagious a Time could have been Choſen out by thoſe, who would Eclipſe that Glory of Free Grace, for their making an Attack or Impreſſion upon thoſe Doctrins, wherein it is concern'd, with Succeſs; *So I hope it does appear* ; *No happier time, when in this preſent* Sardian *State, there is but room for diſpute concerning them, could have been ſingled out for the Friends of it then now* ; *when ſo many zealous Maintainers and Defenders of it have openly ſhewn themſelves, and* offered themſelves willingly ; *ſhould I ſay, To* help the Lord againſt the Mighty *in the* high Places *of the* Field *of theſe Debates for ſo great Truths?*

And indeed it is a duty on ſuch Occaſions, to Diſcover the Foundation *of Error and Miſtake, even to the very* Neck ; *and if in this* Search *ſome Eſſays are to find out, and to bring out of the* Scripture Treaſury, *not only* Things Old, *but* New ; *I hope, none will be offended* ; *ſeeing as it is a duty at all times, ſo it is more hopeful ſo near the* day dawning, *and the* Day-ſtar ariſing, *ſuch humble Offers ſhould not be accounted fooliſh Fires* ; *but ſome Beams and Rays of that Light, that ſhall appear* more *and* more *to* the perfect day.

In the mean Time, I have made it my earneſt Endeavor not only to preſerve herein the Analogy of Faith, but to offer as a Key, *and Clue in all theſe Diſputes theſe Five grand Principles.*

1. *The whole of our Salvation is* from God, through God, by God, *and ſo* to God. *From God in the Majeſty of the* Father, *through the Mediation of the* Eternal Word, *and* Son *of* God *by the Efficacy of the* Eternal Spirit, *to the* Praiſe *of the* Glory *of his* Grace All in All. *Thus the Divine Being is the* Father *of* Lights *with whom is no Variation or ſhadow of Turning, not only in his own Perfection, but always looking full on his Elect.*

2. *That the* Manifeſtation *of this* Salvation *by that mighty Power, and Efficacy of the* Spirit, *is in the due Times and* Seaſons, *and in the juſt order, really and effectually veſted in the* Spirits *of the Elect, and ſo joins their ſeveral Faculties, and ſo the Action and Converſation, according to all that is ſpoken of in* Scripture.

3. *That the* Law *is the irrepealable ſtandard of all, that* Man *himſelf is to do, whether imprinted on* Man *in the very Creation, or revealed further by* God *in any after* Manifeſtation *of his Will*; *which the Goſpel, as occaſion requires, takes into its own hand, and makes uſe of*; *and whatever is to be found in us according to the Goſpel, the* Law *lays its Sanctions upon it.*

4. *The Goſpel Commands nothing*; *if ſtrictly and properly taken* ; *Requires nothing, Commands nothing, that yet it declares, muſt be in us in anſwer to it ſelf* ; *nor that it declares, muſt, and ſhall be in us according to the* Law ; *but it making uſe of the law,*

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as to all the Commanding part; It self gives, and conveys all, as being the Covenant of Grace, from the Father *through* Christ, *the* Son *of the* Father *in Grace and Truth, by the* Holy Spirit.

5. *The Judgment of Christ is according to the* Law, *answered thus by the Gospel, as the Covenant of Grace, in Relation to his own Elect Children, Members, and Servants*; written *in the* Lambs Book *of Life by the* Fathers Election from the Foundation of the World; *and in Relation to the* Non-Elect: *His Judgment is according to the law of Righteousness, imprinted on the Hearts of Men; and according to that* Law *obliging, upon any* Manifestations, *or Intimations of the Gospel revealed to them.*

Whoever then keeps these great Principles as a Pole-star *in his Eye, shall find himself guided by them in all the various Disputes of them; and not fall into either of those great Errors the Apostle* James *warns us against, of saying; when we are Tempted, we are Tempted of* God, *who cannot be Tempted of Evil; neither Tempts any one; Nor the second like to it*, viz. *Not to be sensible every good* Gift, *every degree of good, much more every perfect* Gift *is from Above, and does not rise up, but comes down.*

Therefore above all; the Assistances of the Divine Spirit guiding Us into all Truth, *and* bringing every thing *into our* Remembrance *I most humbly beseech for them, and for my self, and therein beg the Prayers of All, who shall Read with any Approbation this short Discussion of these Truths.*

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A Right State of Goſpel Truth, Preſented to Mr. Williams; *Occaſion'd by ſome Aſſertions of his* (ſo called) *Defence of Goſpel Truth.*

I Have upon the View and Conſideration of the *Reverend* Mr. *Williams* his *Defence of Goſpel Truth*, and the many excellent Confeſſions of the *true Grace of God, wherein we ſtand*, therein found; Thought it neceſſary for my ſelf as in a low, and humble Capacity, yet having appeared, as a Reconciler upon the Account of the *Sermons of Dr.* Criſp; not to come forth as a Diſputant, much leſs as a profeſſed Adverſary, but as a Reconciler of ſome of the Collateral, and Derivative Branches, of that Grace and Truth, I find in that Diſcourſe, to their Principals; and to Prune, what ſeems not to be ſo Reconcilable, that the Whole may be ſeen in its Order, and Beauty.

And herein I Labour to avoid, not perſonal Reflections, I am out of the Temptation of them, where I Profeſs Honour and Eſteem only; but of any Aculeate Animadverſions on, or Encounter with particular Expreſſions, wherein the Fundamental Intereſts of Truth are not lodged, or concerned, but I have ſet my ſelf to Eſtabliſh thoſe grand Points of Goſpel Truth, which I am perſwaded ought at all times to be ſet in a clear and full Light; on all Juſt Occaſions, in the moſt ſtated, and Solemn Diſcourſes; and at all other times ſo interwoven; That they may ſhine out and give their Light both to Prayer and Preaching; While there is juſt room and ſcope yet left for all thoſe Scriptural Expatiations into Inſtruction, Exhortation, Expoſtulation, Reproof, as Methods of Direction *into the ways of Righteouſneſs*; but ſtill ſo, as they may be enlightned by theſe Springs of Goſpel Light, Truth and Grace, which I am now undertaking to Conciliate them unto.

This I have endeavoured in the moſt plain, and perſpicuous Method: And ſo that whatever may appear in Mr. *William's* Book of a contrary Sentiment, and Inclination; may be comprehended ſo, as to be reſolved in ſome Caſes of Doubt, in others Foreprized, or Guarded againſt; not to ſay, Anſwered.

And herein I have made it my Buſineſs to level the Diſcourſe to theſe Heads, or Points.

1. To ſtate the *Goſpel* Doctrin concerning the *Eternal Councils* of God, with Relation to all his Elect, who are the principal Concernees in all theſe Points; Yet with neceſſary Reſpect to all others, ſo far eſpecially, as what is ſaid of others or in General, is neceſſary to be conſidered; as Illuſtrating theſe things with Relation to the Elect.

2. I have made an Eſſay upon that nobleſt Point of Debate; How far the

Law upon its own Authority neceſſarily, and indiſpenſibly falls in with, Ratifies, and confirms the Power, and Authority of the Goſpel; And how far the Goſpel finds neceſſary to it ſelf, and to its great Ends; not *to make void*, but to *Eſtabliſh the Law*: And whether upon all this, the Goſpel can by it ſelf be properly ſtiled a *Law*; which I on great Reaſon make out in the Negative.

3. I have offered great proof, that the *Faith. Repentance, Sanctification*, and *Good Works* the Goſpel requires cannot be juſtly deemed, or taken for *Conditions*, or *Qualifications*, but are Effluxes, as from *Electing Love*, and Grace; ſo from the *Righteouſneſs*, and Death of Jeſus Chriſt, and his Victorious *Reſurrection*, through which the *Holy Spirit* is given, and are as free, as *Election*, and *Juſtification* Themſelves; When they are conſidered in ſtrict Relation to the *Elect*, however in Relation to the *Non-Elect*, or as generally ſpoken of, They may put on ſuch Notions, or Repreſentations, as of Conditions or Qualifications.

4. I have endeavored to Illuſtrate the Procedure of the *Day of Judgment* to be ſo deſcribed in Scripture, that the Primary and Supream Repreſentations, and that ſubordinate all others to themſelves, are moſt exactly agreeable to the Free Grace of the Goſpel; not as a *Law*, nor requiring any *Qualifications*, or *Conditions*, with Relation to the *Elect*, but as *glorioufly* appearing with its own Product, and Effect, as it ſhall be made to appear the *Glorious Goſpel* of the *Bleſſed God*, and by the appearance of Jeſus Chriſt with his Saints, in whom he will be glorified, and admired at that day.

I begin with the firſt; And ſeeing I direct this Conciliatory Diſcourſe to them, whom I ſuppoſe to acknowledge with me an *Election* of a certrin Number to Salvation, and Glory, I make this Appeal to them.

Are there not in Scripture higheſt Aſſertions of Eternal *Love*, and *Grace*, Independent upon Qualifications, and Conditions in them, who ſhall be made Partakers? Do not all ſtand in a Frame and Connexion? *Election, Calling, Juſtification, Wiſdom, Righteouſneſs, Sanctification*, and *Redemption*? All as free, and as certain, the one as the other.

It is true; the Wiſdom of God hath ſo contrived, and ordered this Preaching the Goſpel; That it is to be publiſhed promiſcuouſly to the *Non Elect* with the *Elect*, and (as I may ſay) to Probe for the *Elect*, and to draw them out with Efficacy, and Power, by the *Spirit* joining with the *Word*.

It is alſo moſt true; Theſe cannot be apply'd to particular Perſons, but as Electing Grace ſingles them out by *Calling*, *Sprinkling* the Blood of Chriſt on their Hearts, and *Sanctification*; but they are always True concerning the whole Number, and Body; and ſo concerning every ſingle Perſon; And they may, and ought to be openly Aſſerted, and Maintained in Doctrin, and alſo to be offered in Preaching, and Publication of the Goſpel, as occaſion Requires, to invite, and draw Souls, by ſo free Abſolute, and Independent a Grace declar'd to Loſt Man in all the *Election* of God; And who knows, but it may draw this, and that particular Perſon in a Congregation;

and

and therefore with great hopes of a Divine Co-Operation, It ought to be as other Truths, Promulged: And I doubt not, when God opens the Mouths of his Servants in the boldest and frankest Declarations of Truth, as he will; when the as 'twere *new Song* shall be learnt, and so taught by the 144000 on *Mount Sion* with the *Fathers Name on their Foreheads*; it shall be *Sealed*, with the greatest Number of Converts, as it was in *Peter's Sermon*, offering that *Grace*: which thing I humbly declare my self to be *waiting for*, as the great *Consolation* of *Israel*.

And there are undeniably many great Scriptures, that set out the freest, most absolute and Independent Grace, throughout our Salvation from first to last, as Patterns or Exemplars of all Scripture; such as; *Before the Children had done either Good, or Evil*, That *the Purpose of God according to Election might stand*; *Who worketh all things according to the Council of his own Will*; *to the Praise of the Glory of his Grace*; *Who hath called us with an Holy Calling*; *not according to Works, but according to his Purpose*; *not of Works, but of him that Calleth*; *Mathew the Publican* was *called* from the *Receipt of Custom*. The Apostle *Paul* in the height of Persecution, that he might be a *Hypotyposis, a Pattern*.

Hoe every one that Thirsteth, come without Mony, and without Price. The Son of Man came to seek, and to save that which is lost; *I am found of them that sought me not*; *I came not to call the Righteous, but Sinners to Repentance*; *Being justified freely by his Grace*, &c. *who Believeth on him who justifieth the Ungodly*: *Publicans and Harlots go into the Kingdom of Heaven before you.*

Now it is most Evident, the Settlement of *whole Salvation* in the *Eternal Councils* of *God* is most free, absolute, independent, without having any Respect *to having done Good or Evil*, and so of *Grace*, and in such an Opposition to *Works*; that here and indeed throughout; Grace, and Works do so Remove one another, that they cannot consist in an equal Domination, but either *Grace* must cease to be *Grace*, or *Works* cease to be *Works*; One of them must lose its very *Genus*, or Nature: Seeing then, none can so much, as dare to deny: The Gospel gives the Preheminence to *Grace*; It is a Necessity according to the so positive and peremptory Arguing of the Apostle, *Rom.* 11. 6. Works must submit and fall under *Grace*.

If so, it most necessarily follows; *Works foreseen* must be as much excluded, as if they could be supposed present; For else *Works* had the Primiere *Ascendency*; And seeing the Scripture ascribes All to *Grace*; either *Grace* had not been *grace*, or *Works* not *Works*, or All is Grace, and *Works* done by *Grace* so inherent, and Resident in us, as not to be in Christ, as the Sun, and Fountain, from which it every moment flows; as much shut out, as *Works* done by that Rectitude of Nature God at first gave to Man; so that they could be neither a Condition nor Qualification *foreseen* by *Electing Grace*; and so moveing God to *Elect*; But *Works* are *Elected* to and not for, or upon; As the Apostles expres Doctrin assures; For *God hath Chosen us in Christ*; That *we should be Holy, and without Blame before him in Love*, Eph. 1. and *good Words* are *fore prepared*, as the Margininal Translation, *Eph.* 2. For us, *That we should walk*

in the, or God hath fore-prepared for *good Works*, that from himself they should be; He hath provided them a Being in their very selves, as well as in us, and that we should walk in them. He hath also *Fore-prepared*; And seeing this *Fore-preparation* even of *Works*, is not of *Works*, lest *any Man should boast*, it must be of *Grace* even as much, as *Election*: Otherwise *Work* is no more *Work*, or *Grace* is no more *Grace*, if Works are not throughout of *Grace*. If you say; Then *Work* is not *Work*; I Answer, It is much more suitable to the Gospel, Work should lose its Nature into *Grace*, than *Grace* into *Work*. But still the precise Nature of *Works* and Grace remain distinct *in their* Abstract Consideration; Yet It is most true: *Work* is compris'd by *Grace*; For in every *Work* we are his *Workmanship*, which is of *Grace*.

And indeed, Thus it must needs be; For upon the Infinite *Fore-knowledge of God* He *Predestinated* in whole, and not in parts, to the *Conformity to the Image of his Son*; whatever then is in the *Image of his Son*, One thing as well as the other, He hath *Predestinated unto*, Rom. 8. and so *Eph.* 1. *He hath Predestinated unto the Adoption of Children by Jesus Christ*: Whatever we are Predestinated unto therefore, is Essential to the being Children of God by *Adoption*, in and according to Christ, as in one entire sum *Predestinated* to, and as in one Act of God upon his *Fore-knowledge*; and then there is a Distribution into its distinct Heads, fitted to our Understandings, *Calling*, *Justification*, *Glory*; and every Head is as Free, and as Certain, one, as *Another*: That which in the *Manifestation* in time comes after, as that which went before; For each single Head of Salvation was by it self singly, and distinctly determined by God, as well as the whole Contexture or the Order of each Head. I call them Heads; Because each is a whole, and not apart, each is of that Worth and Dignity, that It cannot fall so low, as a Condition, or Qualification, or Means, in Respect to, or with Relation to any other of those Heads.

So that those entire, supream, absolute, and most acknowledged, and Independeut Acts of God. His *Fore-knowing* a Number of Persons, and *Predestinating* them to the *Adoption of Children*, by making them Conformable to the *Image of his Son*, being laid in the Foundation; according to his Eternal Love, and Grace, the *Arche-Type* or first Ememplar of all; we may find each of those Heads coming forth in its distinct and single Dignity.

As first he did according to his own *Grace*, *Purpose*; *Will*, and Determine; Such, as he hath *Fore known*, and *Predestinated* to be *Conformed to his Son*, should come to his *Son* upon no either fortuitous or supreamly Free use of their own *Will*, or Actuation of their Powers by their *own Work*, but upon the certain, efficacious Call from himself in his Word, and an Instinct, or Implantation of *Wisdom* flowing from himself in Christ, that Original *Wisdom*; all their Intellectual *Powers* seeing Him, and their applying Faculties cleaving, and uniting to Him; Now this is stiled *Vocation*, or *Calling*. And it is Absolute, and by it self, and worthy to be so; And as It First and must needs be so in an *Intellectual Salvation*; and as so distinct from *Sanctification*, it is called *Wisdom*, 1 *Cor.* 1. So there is no one Head, that is more specially ascribed to *Grace*, and to *Purpose*, than it is, *Rom.* 8. 2 *Tim.* 1. *called according to purpose*, Called with a

Holy

Holy Calling, not according to our *Works*, but *according to his own Purpoſe*, and Grace, *which was given us in Jeſus Chriſt before the World began, not of Works, but of him that Calleth.*

And why is this Head of Calling kept ſo diſtinct, even from *Juſtification*, and *Sanctification*, and ſo aſcribed to true Grace; Is it, becauſe it is indeed a Condition of all the Reſt? No, becauſe it includes the certainty of all the Reſt; and all others certainly join themſelves; and therefore It is as much, as any, or, if it could be, more, aſcribed to Grace.

2. God hath Choſen a People, whom he *Juſtifies*, and *makes Righteous*, and *Pardons* freely in Chriſt, and by the Imputation of his *Righteouſneſs*; and in whom the Glory of ſo great a *Righteouſneſs* ſhall appear, as the *Righteouſneſs of God in Chriſt*: This is then Abſolute, and by it ſelf.

3. God hath Choſen a People to be *Holineſs* to *Jehovah* in Chriſt our *Sanctification*. And this is alſo ſo worthy a Head, as to be determined ſingle, and for its own own ſake; as who will deny?

4. God hath *Choſen* Children, who ſhall be *Conformed* to the *Image of his Son* in *Glory*, who *is in us the hope of Glory*, Coloſ. 1. 27. And this is it ſelf ſo Bleſſed, and Worthy a Point, that it may be conſidered by it ſelf; As all will readily grant.

It is true, None of thoſe can be One, without the Other, but that They moſt neceſſarily implicate, infer, and include One the Other; Yet there is not One of Them, but Scripture ſpeaks of it ſingly; Not only becauſe It includes the Other, but becauſe It is worthy to be alone in the Eye of God, and to be the Supream Point of his Eternal Council; wherein it can be conſidered, as Diſtinct; as how often are the *Fore known*, Predeſtinated, Elected, ſpoken of, without any thing elſe? The *People whom he Fore-knew*, Rom. 11. 1. *Knowing Brethren your Election of God*; The *Lord knows them that are his*; *Predeſtinated according to the Council of him, who worketh all Things after the Council of his own Will*: So of Juſtification Scripture ſpeaks often by it ſelf; *In him ſhall all the Seed of Iſrael be Juſtified*, and *Glory*; *Juſtified by his Grace*; and ſo throughout, *Rom. c.* 3, *c.* 4, *c.* 5. *Galat.* 3. 6. So of *Sanctification*; *Inheritance among them that are Sanctified*; *He hath for ever Perfected them that are Sanctified*; So of Glory; *Written in the Lamb's Book of Life from the Foundation of the World*; And *another Book was Opened*, which was the *Book of Life*; *Heirs of Life, bringing many Sons to Glory*; *an exceeding great*, and Eternal *weight of Glory*.

Now if this were Conſidered, It would take away much of the Diſpute about Conditions, and *Qualifications*. Seeing every Link of the *Golden Chain*, is it ſelf a Jewel of ineſtimable Value, and hath in it ſelf the Oriency, and Riches of all the Other.

Yet notwithſtanding; It is to be freely acknowledged, that God for the Manifeſtation of his own Grace, hath ſetled an Order, and Connection, but not ſo as to leſſen the Dignity of any Head below the Worthineſs it hath, in the *Eternal Council of God* to be one Head with the *Other*; and were It not, even as all the Other; *Freely given of God*, according to the *Riches of his Grace*; Take any One of them, that ſeems fitteſt to be look'd upon, as

a Qualification, or Condition; and it would as much deserve, to have some Qualification, Means, or Condition found out for it, as any of those, which seem most Removed from being so, and to which Any of the Other may seem to be so.

But not in a Secondary Consideration, but equal with the First; All This is to be Considered in Christ, the Image to which All is to be *Conformed*; The *Eternal Love* of God is in Him; Calling is to and in Him; The *Righteousness of Christ* is imputed to us; Holiness is derived from Christ, not only by one Act of *Sanctification*, but by a continual Efflux from Him, our *Head*, and Root; Even as it is through his whole Meritorious, and Efficacious *Sanctification* of *himself*, that we are *Sanctified*, John 17. our Glory is *seeing Him, as He is; being made like to Him, Appearing with Him* in Glory, in the *Beams falling from his Glory*, Encompassing and Filling us with his *Light*.

Now as All these are in Him for us, as the Head and Foutain and Example; One as well as the Other; without any Notion of Condition, or Qualification, or Means; and so They are to be look'd upon therefore in Saints; And so He stood in Eternity before God in that *Everlasting Covenant*, wherein All was settled in Him, as the *Exemplar*, *Head*, and *Root* of the *Church*; and not only so, but as a *Mediator*, Surety, and Testator; upon the Foresight of Man, a fallen, Lost, Sinful Nature, out of which the *Elect* are recovered by Christ, as such *Mediator*, *Testator*, and *Surety*.

Now if this Eternal Settlement had the Solemnity, and Sanction of a *Covenant*; For so the Apostle tells us; There was an *Everlasting Covenant in Christ*. And if All be settled thus by an *Everlasting Covenant*, It must be in the same *Eternity*, wherein the *grace and purpose* of God was; whatever then was settled in that *purpose*, and Council was Established in, and by that *Covenant*; and so must stand Fast for ever: And the Apostle there instances a Point, that One would be as ready to suppose a Condition, or Qualification, as any whatever: And yet he makes it a Point settled by the *Everlasting Covenant*; *viz.* To *be made Perfect in every good Work*, to do his Will; *and the Working whatever is well pleasing in the sight of God*. What can be more supposed to be a Condition, or a Qualification, than these Things? and the Apostle enough assures us; These were settled by the *Everlasting Covenant*, because He prays to Him, that brought again from the Dead the Shepherd of the Sheep by the *Blood of the Everlasting Covenant, to make perfect in every Good work*; Now as It is most observable; The Spirit of God singles out those Attributes of God, that are most enforcive of a gracious Answer; seeing then God *bringing back the Shepherd of the Sheep by the Blood of the Everlasting Covenant*, is chosen as most moving of God in Prayer for the *making perfect*, &c. It shews, there is a like certainty of the *Everlasting Covenant* availing to *Perfect Saints*, that there was in *bringing Christ back from the Dead*: The same for the *Shepherd*, and the Sheep; One from the *Grave*, dying for Sin; the Other from the Death of Sin.

Now then, if there was such an *Everlasting Covenant* in Christ, (For It must *be* as Old as the *Purpose*, and *Grace* in Christ) That may be most infallibly argued.

argued. That there can be no Change: For as the Apoſtle ſaith, *Though it be but a Mans Covenant*; Yet if *it be Confirmed*; no *Man diſanulleth*, nor *addeth thereto*; *And this* (ſaith He) *I ſay*; *The Covenant that was before Confirmed of God to Chriſt*; *The Law that was Four hundred Years after cannot diſanul*, Galat. 3. 15. 17.

Now how much higher will the Argument run concerning the *Everlaſting Covenant*; If every Link of the *Chain of Salvation* was equally Settled and Eſtabliſhed, that it ſhould be freely given, and moſt certainly Given; No after Model, nor manner of promiſcuous, univerſal *Preaching* of the *Goſpel*, can *add* to, or *take from the Everlaſting Covenant*, ſettled between God, and Chriſt; that every part of Salvation ſhould not be as unchangeably Conſerved, and Secured by God in Chriſt; One as Another; nor turn any part into Condition, and Qualification, or, ſo much as a Means on our parts; on which any thing Relating to Salvation ſhould be dependent, any Law or Uſage of Scripture ſpeaking to the contrary, in any wiſe notwithſtanding.

For to this Standard *Covenant* muſt every Thing be Reduced, Adjuſted, and Reconciled; when the *Goſpel* according to the Univerſal Preaching requires *Faith*, and *Repentance*, *Holineſs*, and *Obedience*, as Qualifications, and Conditions; This Publication of the *Goſpel* reduced to the *Everlaſting Covenant* muſt be Interpreted in Relation to the *Elect*, ſo, that *Faith*, and *Repentance* may be underſtood to be no Qualifications, Conditions, or Means as on our Parts, nor dependent on us, but as Free and Abſolute Gift to us, though in us, and Riſing as from us, when ſo given to us; and ſo Scripture ſpeaks often to the ſame purpoſe (as is after to be ſhewn) For All was both diſtinctly, and together ſettled, and Eſtabliſhed in the ſame *Eternal Council*, and under the Sanction, and unmoveable Confirmation of an *Everlaſting Covenant*; whom he *Predeſtinated*, *He Called*, *He Juſtified*, He Glorified; All in one and the ſame *Eternity* in regard of *Council*, in regard of *Covenant*, All was then paſſed; and Chriſt Enfeoffed in All for us, however to be fulfilled in the Order of Time, appointed by God with Chriſt.

To ſay then, if the Elect do not *Believe*, and *Repent*, They ſhall be *Damned*; I muſt confeſs, may receive ſome Countenance from the Apoſtle *Paul*'s ſaying to the *Company*, that Sailed with him to *Rome* concerning the Shipmen, *Acts* 28. 21. 31. 34. *Except theſe abide in the Ship, ye cannot be Saved*; when by a Prior Oracle He had aſſured them: That there ſhould not be the *loſs* of any *Man's life*, but only of the *Ship*, which certainly included all the neceſſary Means of Preſervation; and ſo of the Shipmens being kept in the *Ship* (that being ſuch a Means) before determined; and ſo the Apoſtle returns to the firſt Certainty, *There ſhall not a Hair fall from any of your Heads.*

Thus in Preſſing *Faith*, and *Repentance*, it may very well be ſaid; *Except ye believe*, and *Repent*, You *ſhall* certainly *Periſh*; But concerning the *Elect*, it may be ſaid, You ſhall certainly *be Saved*, as he that *Repents*, and *Believes*, ſhall be *Saved*. For they ſhall certainly Repent, and Believe, and be Saved; And I find not the Scripture is Bold to ſpeak (to allude to that of the *Arch-Angel Jude*)

Jude) on any Supposal whatever of the Elects being Damned; but as with a Reverence of *Election* it says; To *deceive*, if possible, the very *Elect*; and, except *Those Days had been shortned: No Flesh could be Saved, but for the Elects sake, Those Days shall be shortned. For the Foundation of God standeth sure, having this Seal*; the *Lord knoweth Them*, that *are His:* This is the Supream, or Sovereign *Seal*; And It carries the Exhortation, importing the other *Seal*, along with it, *Let him that nameth the Name of Christ depart from Iniquity*; For that *Departure from Iniquity* is settled equally by way of *Gift* in the *Everlasting Covenant*, and not by way of Condition, or Limitation; but by the same *Eternal Council* Covenant, and Free Gift upon it, even as *Justification*, or *Glorification*, One is as free and as Indefailable as the Other, and as Self-subsistent, without dependance upon our selves, or upon one another; One as the Other; saving yet the Wisdom of the Divine Order; And no after manner of Speaking can Turn Gods, *Hath Called, hath Justified, hath Glorified* into Conditional, Dependent, and Incertain, no more, then his *Fore-knowledge* or *Predestination* into Conditional, or Incertain.

I therfore deny any of the *Graces*, or *Duties*, Required by the *Gospel* can be in supream Sense called either Condition or Qualification, with Relation to any other part of Salvation, or Dependance on our Acts; When we speak of them whom Scripture stiles, The *Election*.

Head 2. I come now to the Second Head, which I stile a noble Question, whether the *Gospel* can by it self be stiled a *Law*; according to which *Believers* are *Justified*. Suppose but upon the very point of *Believing*, or in that they have *Believed* and *Repented*, and *Obeyed* that Law, of the *New Covenant*, or the *Covenant of Grace*, and with Sincerity (though not to Perfection) all the Holy Laws, and Rules of it. And this I undertake the Negative of; That it ought not to be stiled a *Law*.

And that this Principal Qestion may be duly stated, I must first lay down that most Prime Consideration, both of the *Gospel*, and *Covenant of Grace*, and also of the Law, as an *Everlasting Covenant of Righteousness*, and how these Two both Conspire in the *Eternal Salvation*, and *Blessedness of the Elect*; and yet how they do, in some *Critical*, or, (as I may so call them) *Nodal* Points oppose, and Eclipse, one the other.

It is manifest from Scripture, by what hath been already said, that the First and Supream Point in the *Council of God* is the *Purpose*, and *Grace* of *having many Sons among the Children of Men, whom He would bring to Glory, and make Conformable to the Image of his Son*, and so as to be *Holy*, and *without Blame before Him in Love*; All which was Established in Christ, the *Eternal Son of God*, the *Eternal Son of His Love*; and so this Decree, and *Purpose* is properly called the *Adoption* of *Children*.

When this was *Decreed* by God, the Creation of these Heirs of Life must needs be, and so of the whole *Humane Nature*, must needs be supposed to stand before, and to the Eye of God: in that Decree as Created: and therefore there must be by any that would distinctly, and stedfastly Understand these Points

Points a moſt intent, and due Conſideration, of what Scripture hath Reveal-ed to us, Concerning the Firſt Creation of Man.

1. It muſt then be acknowledged, that Communication of the *Divine Glo-ry* in the Creating an Intellectual, and Immortal Spirit, and in *Righteouſneſs*, and *True Holineſs*, (the moſt lively Expreſſions of the Divine Being to us) and ſo to be Happy, and Glorious, and Bleſſed in the Enjoyment of Himſelf, in a Perfection of Holineſs, and Righteouſneſs, is the Supream Scripture Account of Creation; and It becomes the Immutable, and Unchangeable Law upon Man; that can no more vary, nor alter, than the very Being of God: and therefore in that great Relation, wherein Jeſus Chriſt ſtood in the *Creation of Man:* It is ſaid, 1 *Cor.* 11. 3. *God* is the *Head of Chriſt*, and the *Man* (eſpeci-ally, as we ſhall preſently ſee, intending Chriſt) is the *Image*, and Glory of God, *Chriſt* ſpeaking of himſelf even as *Mediator* in the *human Nature*, He ſays; *My Father is greater than I:* while as *Mediator* in the *Divine Nature*, He *thought it* no *Robbery* to be *Equal with God*, John 14. Phil. 2. This is the Primo-Prime, as may be ſaid, Foundation of Holineſs, and Happineſs; To *Know* and En-joy *the only True God.* Which Scripture calls the *Glory of God*, 2 Cor. 4. as Firſt in Nature, and is before the *Face of Chriſt*; And the *Praiſe of this Glory* is Sovereign, even to *Election in Chriſt*, Eph. 1. Of this *Glory Man* is *fallen ſhort*, or become *deſtitute*, Rom. 3. 23. by Sin. But neither Sin nor *Redemption* can bring down this Higheſt *Glory*; For notwithſtanding Sin, and even Hell it ſelf, An Immortal Intellectual Spirit is eternally Obliged: and *Redemption* is *Bringing* or Reſtoring to *God*, and to an *Acceſs* to the *Father*; as Jeſus Chriſt in all his *Mediatory* Diſcourſes moſt fully declared, and his Apoſtles after him; and as all along the *Kingdom of God* is in *Chriſt's Kingdom*, So It is at laſt *deli-vered up to God, All in All:* Which I lay in the Foundation, to ſhew the abſo-lute Excellency, Perfection, and Immutability of the Divine *Law* of *Creation*; ſtanding in Participation of, and Conformity to the *Divine Nature* in Holineſs, for the Participation alſo of its Bleſſedneſs, both which are the *Glory of God.*

2. It is much to be Conſidered, and deeply Pondered; What Scripture ſo often ſays of *Man being made in the Image of God*, This Image of God, Jeſus Chriſt is moſt poſitively affirmed to be, 2 *Cor.* 4. *Coloſ.* 1. *He is the Image of the Inviſible God.* The Eternal Word fore-ſeen in Humane Nature is the *Bright-neſs of his Glory*, and the *expreſs Image of his Perſon.* Heb. 1. and as in Humane Nature *He is the Firſt-born of every Creature*, Coloſ. 1. *The Glory of God* ſpoken of ſo much in the former Particular is in the *Face of Jeſus Chriſt*, 2 Cor. 4. and Chriſt is the *Head* of *every Man*, 1 Cor. 11. even as *God is the Head of Chriſt*, and Man, *viz.* that great Supream Man is primarily the Image and Glory of God, *v.* 7. For Chriſt being *the Head* of Man, as between God and Man, It is *He* muſt be the *Image*, and *Glory of God*; elſe God without Chriſt intervening would be the *Head* of *every Man*, which the Apoſtle ſays expreſly Chriſt is; and *God* the *Head* of Chriſt, as whoſe *Image* and *Glory* the *Man* Chriſt is; Therefore is the ὁ ἀνὴρ the manly Man, *Rev.* 12. 5. or ὁ ἀνὴρ, 1 *Cor.* 11. 7. foreſeen in *human Nature*, and not every Man immediately; and ſo the Apoſtles

Argument in that place Reaches from Christ to every Man: All these great Expressions of Christ shew more nearly, who that *Image* of God is, in which *Adam* was made; For all these cannot be supposed to come in upon Sin, and on that Occasion or *Necessity* only; They have place before it; And this I say not only to *ascribe Excellency* to our *Mediator*, but to shew, how fit He is to be so, who is thus the *Original Image* of God, by whom as the *Eternal Word He made* and *Created* All; I speak it also with a peculiar Respect to the Point to be discoursed; Concerning that Admirable Agreement, and Conspiration between the *Law* and the *Gospel*; and so to resolve whether the *Gospel* can be called a *Law*; On all which these Things well apprehended will reflect great Light.

3. When *Man* was thus made in the Participation of the *Divine Nature*, and in the *Image of God*, (which Image Christ is) in order to the Eternal Enjoyment of God in *Blessedness*, and in his *Glory*; As it became an Immutable unchangeable Law upon *Man*, which can no more be put off than his very Being; So it must needs be secondarily a Law upon Him to be like Christ, who is the Image of God: Now therefore here It comes to be solemnly enquired, whether *Adam* had any Notices of Jesus Christ *the Image of God*, wherein He was made; and there are Two great Reasons that He had Notices.

1. Because it being so expressly said; God *made Adam in that Image*, which is Christ; It is not probable, He could be ignorant of it in so perfect a State of holy Understanding, as wherein He was *made*.

2. Because the Apostle says, *Adam* was the *Type* of *Him to Come*, as the great and supream *Adam*, though the *Second* in order of Time of Appearance, yet the First in Dignity and Designation; Again therefore here I argue, *Adam* in so Perfect a *State*, could not probably be ignorant of so great a Truth, as of the Second-First-*Adam*, of whom He was a *Type*: And this I desire the further Observation of, as much tending to shew, how close the *Gospel*, and this *Eternal Law* may conspire.

3. Though the Perfection of *Man*'s Being, was, as hath been said, a Law Adequate to his Being; as in Conformity to the *Divine Being*, and to the *Image* of God, Jesus Christ; Yet because Man was but a *living Soul*, and not a *quickning Spirit*, as the Second *Adam*; that is, he was but a Vessel, that had its measure, and not a Fountain, or Spring, still supplying it self: Therefore whatever further Revelation of the Will and Pleasure of God, to which He should be Obedient, God would please to vouchsafe *Adam* for the securing his Perseverance, and the Confirming Him in a Continuation of that happy State, wherein his Creator had placed Him; such Revelation became, as much of the Essence of the *Law* of his Creation, as his Conformity in any Branch of it whatever to the *Divine Being* in the Image of God, *viz.* Christ; both because of the Authority and Goodness of the Revealer, to which that *Eternal Law* must needs oblige him; as also because it tended to secure, and confirm him in that Blessed Estate; For whatever did so, must needs bind Him, even as the Preservation of that Conformity to God and his *Image* in any other Essential Branch did; and herein, if possible more; Because it Secured and Confirmed all the rest.

It pleaſed therefore that Infinite Wiſdom and Goodneſs, as well as Supream Authority of God, to appoint in the *Paradiſe*, wherein he placed *Adam*, as the Repreſentation of his Holy and Happy State, Two *Sacramental Trees*; One *the Tree of the Knowledge of Good and Evil*; and the Other the Tree of Life. By the One *He* was under a Teſt of his Obedience in refraining from it; By Eating of the Other, he was to receive a viſible Pledge, and Seal of the Confirmation of his Bleſſed State: The refraining therefore from the one was to be but for a time; till which time of Abſtinence obſerved, and expired, he had no right to *Eat of the Other:* For ſo is ſignified; In that the Tree of *Life* was plainly prepared to be *Eaten*, ſo there muſt be a Time for the Eating of it; And in the Care God took, *Adam* ſhould not Eat of it, after he had Sinned, It appears God intended *Adam ſhould* not *Eat* of it, and Dye; For it was a Sacrament of *living for ever* as God ſaid, *leaſt* he *put forth his Hand* and *Eat of* the *Tree of Life*, and *Live forever*; which however ſpoken in deriſion, yet imports the Sacramental Senſe of the Tree of Life; According to all which Senſe, It is ſaid of the true and ſubſtantial *Tree of life:* Bleſſed are *They that do his Commandments*, that they may *have Right to the Tree of life*, Rev. 21. 14. Alluding to the Firſt *Tree of life*, of which *Adam*, if he for the time appointed, had kept the *Command* of God in not *Eating* of the Tree *Forbidden*, he would in due Seaſon have had *Right* to *Eat* of the *Tree of life*.

Now we may conceive two great *Reaſons* of God's forbidding the *Fruit* of this *Tree*.

1. The Obſervation of this Command had fixed *Adam* in Univerſal Obedience, and Perfected him in a Conformity to God, in Love, Humility, Dependence, Self-reſignation, Love and Care of his Poſterity; *Righteouſneſs*, Juſtice, and not invading, what was not his; Sobriety, Temperance, Univerſal Holineſs and Goodneſs being ſome way drawn up into it; on which account it might juſtly be ſtiled *the Tree of the Knowledge of Good and Evil.*

2. The *Tree of life* being a Sacramental *Type*, plainly and undoubtedly looking to Chriſt, by the ſo often uſe of it, and Application to the *Eternal Wiſdom*, Prov. 3. and in the *Revelation:* It argues ſtrongly, *The Tree of the Knowledge of Good and Evil*, was a *Sacrament of* Adam's *Subſiſtence*, for the Preſervation of his Integrity and *Happineſs*, in the *Eternal Word*, to *come in Humane Nature*, or *the Second* Adam, Repreſented to him by *the Tree of life.* For ſeeing theſe two *Trees* were coupled one to the other, ſuch as the One, ſuch was the Other; If one looked to Chriſt, ſo did the other; Now the greateſt Temptation to the *Forbidden Fruit*, was to be as *God*, *knowing Good and Evil*; that is; having the full Dominion over *Good* and Evil in himſelf; and ſo ſecuring that holy and happy State by himſelf and in himſelf, and not in *Chriſt his Head*, *the Image of the inviſible God*, the *Firſt Born of every Creature*, the *Second Adam* to *Come*, the *Head of every Man*; as the Apoſtle ſtiles him, referring to the firſt Conſtitution. And I have not the leaſt doubt, Jeſus Chriſt in ſo many great Expreſſions, that have no Reference to the Sin of man, was propoſed as the *Surety* of *Creation*; and the mediator of it, and not only as to men but to *Angels*. But as I remember *Zanchy* on *John* 8. Expounds, the *Devil* was a

murderer from the *Beginning*, and *abode not in the Truth*, that is, not in Chriſt the *Mediator*, who is the *Truth*; Before All *Angelical* and *Humane Being*; By whom *All were made*, and *conſiſt*; So that *Confirmation* of both the *Angelic*, and *humane Nature* was in *Him*; and even as the *Devil Fell* by not *abiding in Chriſt*, ſo he Tempted Man, deceived Them on the ſame Point of not *abiding* in the *Truth*, that is, in Chriſt, but coveting to have All in Himſelf; by the Deluſion of the *Lyar*, the *Father* of *Lyes*.

Now this I have thus far inſiſted upon, to open ſo great a Truth in ſuch a way as may moſt ſhew the Conſpiring of the *Law* and the *Goſpel* in the ſame grand Point of the *Salvation of the Elect*; as ſhall be further ſhewn; how great Influence this ſtating of the Original *Conſtitution* hath upon it.

But we muſt yet further conſider the Relation, this Command of not *Eating* the *Forbidden Fruit*, or the *Eating* it, had to the Poſterity of *Adam*, or to All in *Him*.

For it is moſt plain from Scripture; *Adam* by having kept the Command of God, in not *Eating the Forbidden Fruit*, had convey'd *Holineſs*, and *Happineſs*, even *Life* and *Glory* from *God*, and Chriſt the *Image* of *God* to all deſcending from *him*: This may be undeniably argued from two Things.

1. He could not have coveyed *Sin*, and *Death*, if he had not been firſt appointed by God to convey *Holineſs*, and *Life*; For he was ordained by God to be a Common *Head*; Elſe, though the Parent of the World, he could not have been ſo; *He* could not be Ordained of God, Firſt, a conveyer of Evil; That came in by his own Sin; God indeed in higheſt Juſtice, as he continues the deſcent of Mankind from *him*, continues the Sanction of Conveyance of what he was, and had, which was *Righteouſneſs*, and *Life*, as he was by God Eſtabliſhed to convey; when by his Sin he had loſt that both *Righteouſneſs*, and *life*; as God does not cut off that Power of Propagating the World, given him in that Firſt *Bleſſing* of *Fruitfulneſs*, and *Multiplication*; So he does not reverſe the Sanction of his conveying, what he ſhould make himſelf a Root and Original of, by the ſpecial Ordination of God upon his *Obedience*, or *Diſobedience* in that one ſingle Act of *Eating* or not *Eating*; having then by that Act of *Diſobedience* plunged himſelf in *Sin* and *Death*, he conveys it with that derivation of *humane Nature* from him to the very End of the World: Chriſt alone coming into the World under a peculiar *law* of both *Generation*, and *Holineſs* of Nature.

2. *He* could not have been a *Type* of the *Him to Come*, if he had not been appointed by God a Conveyor of *Righteouſneſs*, and Life: For Chriſt is ſo alone; After the *Tranſgreſſion Adam* was a *Type* of Chriſt only in Conveyance, as a Common *head*, not as of *Sin*, and *Death*; For ſo he is an Oppoſite to him, who conveys *Righteouſneſs*, and *Life*. So therefore muſt *Adam* needs be as from *God*, that he might be a *Type*; the nobler part of his being a *Type* he loſt *by Sin*, and is now become only an oppoſite *Type*; He conveys but contrary to Chriſt, not *Righteouſneſs*, and *Life*, but Sin, and Death; and ſo he Begat *Seth*, not in the *Image of God*, who is Chriſt, but in *his own Image*, Gen. 5. 3.

But thus in every Thing, as the Apoſtle ſays, the *Scripture Foreſeeing*, God would

would do All he does, in *Eternal Grace*, and Love by *Jeſus Chriſt*, *Preached before the Goſpel to Adam*, in that Tree; the Symbol of removing him from the Thoughts of being a God to himſelf in the Dominion over *Good*, and *Evil*; Called the *Knowledge* of it, according to the great Importancy of the word, *Knowing*, in *Scripture*; but that he ſhould Truſt in him; ſhadowed to him, by the *Tree of Life*: Again he *Preached the Goſpel* to him by making him a *Type* of one *to Come*, as a Second *Adam* by way of Appearance, but *he was before him*, For he was *before All things*, as the *Eternal Word* to be *made Man*, and by *him*, *They all conſiſt*; So the firſt Man was to be an *Adam*, or Univerſal Original of *Righteouſneſs* and *Life* ſubordinate to Chriſt, dependent upon him, and to be *Confirmed* by him, by ſuch an Experiment given of the *Obedience* of Truſt, and not *taking upon himſelf*; For ſo the Apoſtle Pourtrays Luſt, 1 *John* 2. by its Firſt *Parent* Luſt, *The Luſt of the Eye*; The *forbidden Fruit was fair to the Eye*; The *Luſt of the Fleſh*, It was *good to Taſt*; The taking upon ἀλαζονία, *or Pride of Life*, *we ſhall be as* Gods, &c. *Adam* therefore *taking upon himſelf*, and not Truſting in Chriſt to be ſuſtained for ever, loſt himſelf and his Poſterity, excepting *Redeemed* by *Chriſt*; as firſt offered, a Head of *Confirmation*; Now of *Recovery*.

And though this making *Adam* a *Common head*, as it hath proved, is a *Scandal* to proud Reaſon; Yet it was firſt, an Ordination of *Grace*, and Wiſdom, and, as I may ſay, a Compendious Contrivance for Happineſs, and Bleſſedneſs to Mankind; by *one Man*, the Common Parent, and Head, having by Faith in Chriſt, Repreſented by the *Tree* of *Life*, truſted in him, and not *taken* upon himſelf; and ſaying with the *Prodigal*; Let me have my *Portion* of *good*, all in my own hands.

Thus all Mankind had been ſecured, and not left to the hazard of every ſingle Perſon, betraying himſelf; For it is moſt apparent by *Adam* what every one would have done; he having all poſſible Advantages in a freſh Vigorous Holineſs, an unſtained World: Such a lively Invitation of the *Tree of life*, Such a ſhort Act of *Self-denial*, or refuſing to be a *God* to himſelf, as he thought to be, by *Eating of that Forbidden Fruit*.

But now, let us ſee, what all this contributes to the Points we are upon, which will be found to be exceeding in Enlightning both the Law, and the Goſpel to us.

1. From hence it appears the *Law* is an immutable, and unchangeable *Law* of Holineſs, and of Everlaſting Obligation, while there is ſuch a Being as *humane Nature*. For it ariſes from the *Being* of *God* to be enjoyed in *Holineſs*, and Bleſſedneſs, by *Man*, made ſo to enjoy; And it ariſes from the *Image of God*, *Jeſus Chriſt*, in and by whom that State was to have been *Confirmed*, and ſo for ever *Enjoyed*; and by whom it is to be ſo *Recovered*.

2. From hence it Appears, there can be no *new Law*, but what muſt of Neceſſity entwine, and incorporate into that Firſt Law, and merge into it, ſo Adequate to the Being of *Man*, *Enjoying* the *holy and Bleſſed God*, by Jeſus Chriſt the *Image of God*; Such was that Law of not Eating the *Forbidden Fruit*; It was a Law of Truſt in Chriſt the *Image* of *God*, the *Way*, and the *Truth*,

Truth, and the *Life*, by way of *Confirmation*, and ſo was immediately Adopted *into* that *Law* of *Righteouſneſs*, and *Holineſs*: The *Law of Faith* in Chriſt the Redeemer, and of *Repentance* is in this Senſe no new *Law*, but that Old *Commandment*, and a New Commandment only, by being new Illuſtrated by a more glorious Light; but it unites with that Law firſt given of *Holineſs*, in and by Chriſt the *Image of God* for the enjoying God in Conformity to him; now in away of *Redemption*, *Expiation*, and *Recovery*, and thereby a Return to our Firſt State, according to the firſt Law.

3. From hence it Appears, the *Everlaſting Covenant of God* in *Predeſtinating* a Number of Mankind to be *Conformed to the Image of his Son*, cannot be diſanulled, or added to, nor taken from by any Diſpenſation or manner of Speaking, that comes after it, according to that Fore-mentioned Rule of the Apoſtle, *Gal.* 4. 3. underſtanding it of the *Elect* of God, controlling all Doubts; ſo that what Chriſt was to do as the *Image of God* by way of *Confirmation*, He now does by way of *Redemption*, by that mighty Effectuating *Image* of the *Glory* of *God in Chriſt by his Spirit*.

4. From hence it Appears, that Jeſus Chriſt in the firſt and original Right of being, the *Head* of *every Man*, and the Image of the *inviſible God*, by whom, and *for whom* All *Things were made*, and *without whom nothing was made, that was Made*, and in *whom they conſiſt*, upholds a preſent State of the World in the *Patience*, and *Long-ſuffering* of God; and alſo bears up, as he pleaſes, the *Natural Law*, in which Man was made, enforcing the Reaſonableneſs, Juſtice, and Equity, to Turn by *Repentance* to that *God*; *Who leaves not himſelf without Witneſs, in giving Fruitful Times*, and *Seaſons*, and *filling Mens Hearts* with *Food*, and *Gladneſs*, (and ſo ſignifies Grace, and Mercy) and to Recover themſelves, as far as to the utmoſt they can to that State of *Righteouſneſs*, of which they find ſuch plain mentions of in their Hearts; and finding the ſhortneſs of their own Power to caſt themſelves upon Divine Grace, and Help.

And where the *Light of the glorious Goſpel* comes according to all degrees of *Divine Revelation*, the Obligation riſes higher, and becomes ſtronger. For the Tranſgreſſion and Ruin of *Humane Nature* does not take off the Obligation of Duty; but it ſtands wherein ſoever God does not immediately execute the Penalty, or vouchſafes any *Remainder* of Power at firſt given, or increaſe, and Advantage of that Remainder; and wherein ſoever Men do not thus, there is a Juſt particular, Perſonal Condemnation; But yet it Remains according to the firſt Standard *Law* of *Creation*, every Man muſt be miſerable for ever, and die the *Death*, whoever is not *found* in the *Image* of God in Chriſt in *Righteouſneſs*, and true Holineſs, for the Enjoyment of him.

5. From hence it laſtly Appears, The *Elect* of *God* in *Jeſus Chriſt* muſt be perfectly reſtored into a ſtate of *Righteouſneſs*, and freedom from Guilt, into a ſtate of *Holineſs*, and *Purity*, for the Enjoyment of God; and ſeeing this cannot be in Man Fallen, Sinful, Unholy, and ſo Miſerable for ever; It muſt be by the *Sacrifice*, *Righteouſneſs*, and *Obedience* of Chriſt *imputed*; by the Reſtoration of his *Spirit*, and all according to *Grace*, and *Riches* of *Grace*, and to the *Praiſe of the Glory of that Grace*, which *Adam* firſt refuſed; but is hereby exalted

exalted to a far higher Glory by Jesus Christ appearing thus a *Redeemer*, a *Reconciler*, an Eternal Spirit so closely united, and fully declar'd in *Redemption*, For the *Lord*, even Christ, and his *Increated Spirit* is *that Spirit changing into his own Image from Glory to Glory* by that *Spirit*, who is Himself *Jehovah*.

That I may now make a nearer Approach to resolve this great and weighty Question; Whether the *Gospel* can be in true, proper, and strict Sense stiled a *Law*; I will now propose these Two Heads to discourse it upon.

1. I will shew, how far, *the Law*, as it is a *Law*, must yet needs join its Authority, for and with the *Gospel*, according to its eternally Holy, and righteous Nature; and then I will on the other side shew, how far the *Gospel* without any Abatement of its purest *Gospel-Nature*, makes use of the *Law*, as a most *righteous holy Law*, to its own most gracious Ends.

2. I shall make it yet most evident from Scripture, that the *Law* can never, as it is *Law* in the Scripture Definings and Discourses of it become *Gospel*; Nor on the other side, can the *Gospel*, as it is *Gospel*, and drawn out according to the *Everlasting Covenant*, pass into the nature of *Law*, according to Scriptures describing of *Law*.

I begin with the First Head, to shew how far the *Law* cannot, even as *Law*, but join its Authority to the *Gospel*.

1. That the *Law* of *Reason*, and *Understanding*, of *Righteousness*, *Holiness*, *Goodness*, that God hath engraven upon the *Heart* of Man, and seated in his *Conscience*, cannot but *Establish* the *Revelation* of Christ, and *Grace* by him, manifested by such a mighty Power from Heaven, and asserted by so many *Infallible Proofs* to be from God; so full of Goodness, and Grace, above the very Law of Creation it self Implanted in Mans Heart: It cannot, I say, but Establish it as a *Faithful Saying*, and worthy of *All Acceptation*, of both *Faith*, *Love*, and *Obedience*; So that in this very Regard, it may be truly and properly stiled a *Law of Faith* and *Obedience* to the Gospel *among all Nations*, to whom it comes, and is most strictly enjoined, and commanded by it: And so the Apostle might most elegantly say, *Boasting* is excluded; By what *Law*? of *Works*? *viz.* The *Law* as it *Commands Works*; Nay, by the *Law*, as it Commands *Faith*, or the Receiving Christ as a Saviour, and his *Righteousness*, by meer *Gift*, and of *Grace*; in which *Righteousness* hath so great Honour, and full Satisfaction paid to it, that it cannot but accept, and charge upon All that hear of it the Acceptation of it.

But because thus *Faith* will stand as a *Work*, though (as I may call it) a *Post-Work*, or a Work after Sin; I rather understand the Apostle using here the Word, *Law* of *Faith*, in a Lax and Allusive Sense, as any Doctrin, or Divine Manifestation may be called a *Law*.

2. The Law hereupon cannot but enlarge its Promises, according to this *Divine Constitution*; For if God have declared, that He will *give Eternal Life* to all that *Believe* in *Christ*, and savingly *Turn from Iniquity* by Repentance, and doth accept the Righteousness of Christ imputed to *Believers*, instead of unsinning *Obedience*; the *Law* must needs join Issue with these Declarations of God, and with what Infinite Truth and Grace have said, and Confirm with its own

own Sanctions, all theſe Promiſes, as earneſtly to be deſired and laid hold of, yet ſtill this belongs to the *Law*, as *Law*, and enterferes not with *Goſpel*, as *Free Grace*.

For as all the Commands of the *Law* are grounded upon the Sovereignty, and Righteouſneſs of God; So are its Promiſes grounded upon the Power, Truth, Goodneſs, and Unchangeableneſs of God: If then the Goſpel declares a *Righteouſneſs of God*, *a Righteouſneſs of God by Faith in Jeſus Chriſt*, accepted of God beyond *any Righteouſneſs by Works of the Law*; The very *Law* it ſelf opens, and enlarges all its Promiſes to that *Righteous Perſon* by the *Righteouſneſs of Chriſt*; and as this *Righteouſneſs*, on which ſuch a Perſon is *Juſtified*, is exceeding *unto Him*, and *upon Him*, as the Apoſtle ſpeaks; that is; every way over-flows him, and ſo beyond all other *Righteouſneſſes*; So does the *Law* extend its Promiſes to the utmoſt in Relation to it, and therefore God is ſaid (as in Triumph) to declare herein, and at that very time his *Righteouſneſs*; that he might be *Juſt*, and the *Juſtifier* of *him that Believes in Jeſus*, Rom. 3. And the Apoſtle *John* ſaith, If *we Confeſs our Sins*, that is, acknowledge our AbſoluteNeceſſity of ſuch a *Righteouſneſs* by *Chriſt*, and receive it, He is *Faithful*, and *Juſt*; Even according to the *Eternal Law of Righteouſneſs* to *forgive* us our *Sins*, and to *Cleanſe* us from All *Unrighteouſneſs*: So they who *receive abundance of Grace*, and of the *Gift* of *Righteouſneſs*, *ſhall Reign in Life by Jeſus Chriſt*: Not only *Live*, as the *Law* ſaith to the Man, who doth its *Works*, *but Reign in Life*; the Promiſes of the *Law* being ſtretched out, and accumulated upon ſuch a Perſon ſo *Juſtified* by the Tranſcendent *Righteouſneſs* of Chriſt.

3. *The Law* opens wide its Threatnings in the Cauſe of, and on Injury done to the *Goſpel*, and the *Grace* of *God* Revealed in it; for Seeing, It is Eſſential to the Law of *Righteouſneſs* to Condemn Sinners; It is alſo Eſſential to it to Condemn and Adjudge to its Puniſhments according to the Degrees of Sin, and Guilt; For, ſaith the Apoſtle, He *that Tranſgreſſed* Moſes *Law*, *died without Mercy*, *under two or three Witneſſes*, *and every Tranſgreſſion Received a juſt Recompence of Reward*, that is, according to the degree of Guilt, and Demerit. *Of how much ſorer Puniſhment ſuppoſe ye ſhall, he be thought Worthy, who hath trod under Foot the Son* God, and *Counted the Blood of the Covenant a Common Thing*, *and done deſpite to the Spirit of* Grace?

This is plainly according to the *Law* of *Righteouſneſs*, according to which alſo Chriſt ſaid; It *ſhall be more tolerable for* Sodom *and* Gomorrha. Thus we may ſee how far the *Law* muſt needs attend the *Goſpel* with all its Authority.

I will now ſhew how the *Goſpel* takes in the Law, and makes uſe of it for its own great Ends, and Purpoſes: Upon Account of which the Apoſtle ſays, *Do we make void the Law? nay we Eſtabliſh it.*

The *Law* ſtands fair in the *Goſpel*, and in its Full Perfection of breadth, and length; that it may ſhew the *Glory* of the Righteouſneſs, and Obedience of Jeſus Chriſt; and alſo It ſtands with all its Penalty, Severity, Curſe, and Condemnation, that it may ſhew the Deep of the *Sufferings* of our Great *Mediator*; and Interpret to us the *Agony*, wherein he *Sweat drops* of *Blood*, and the Meaning of that *loud Cry*, *My* God, *my* God, *Why haſt thou Forſaken me?*

For,

For, ſaid Chriſt; Thus in every *Iota* of the Revealed Will of God, It became *Him to fulfil All Righteouſneſs.*

2. That it may ſhew to all the *Glory* from which they are *Fallen*, and from which they daily fall lower, and lower; the Deformity of their own State; the Dread and Horror of that Ruin, and Condemnation of Hell, and Death, that is ſo juſtly come upon Sinners, *fallen ſhort of that Glory of God*; For this *Holy, Righteous*, and *good Law*, of ſuch Purity, and Cleanneſs, a *Fiery Law*, a *Royal Law*, a *Law of Liberty*, Shewes all the Hatefulneſs of Sin, and Juſtice of Puniſhment, and Condemnation; And All This is in order to Humiliation, Sight, and Senſe of Sin, Converſion from it; and eſpecially to ſhew the great Neceſſity of Chriſt's Redemption, Grace, the *Free Gift* of *Righteouſneß*, and *Juſtification* by him. For thus by the *Law* is the *Knowledge* of Sin; Thus the *Law worketh Wrath*; That is, it both ſtirs up the due Apprehenſion of it, and if not prevented by Pardon, and *Juſtification*, It calls up Vengeance againſt the Offender; wherefore *the Law is our School maſter, to bring us to Chriſt*, by the Severity and Rigor of its Juſtice. And as ſuch it is in the hand of the Goſpel.

3. That the *Goſpel* may by the *Law* ſhew that perfect Pattern, and Exemplar of Holineſs, and Purity of Thoughts, Words and Actions, to which we are to aſpire; that *Cleanſing of our ſelves from the Filthineß of Fleſh and Spirit, to perfect Holineſs, in the Fear of God*; that exceeding *Broad Commandment*, that ſets an *End*, or Bound, ſhewing all other Perfection too ſhort, and too narrow compared with it ſelf; and ſo the Law may be as a Rule of Holy Life, and Action, to which we ſhould follow on according to the *Mark* even of *Perfection* it ſelf; If it could be; to attain the very State of that *Perfection*, that ſhall be in the *Reſurrection of the Dead.*

And herein there are Four great *Goſpel* Ends, Aimed at by the *Goſpel*, thus taking the *Law* under it ſelf.

1. That we may feel a continual Neceſſity of making Recourſe to the Blood of Chriſt, the *Fountain ſet open for Sin and for Uncleanneß*; becauſe, by this holy *Law*, there is a diſcovery of daily Defilements, Failings, Falls, Imperfections, and Infirmities; concerning which, there can be no *Attonement* between God and us, but by the *Blood* of the *Lamb, offered by the Eternal Spirit*, and his *Appearing in that Blood to the very Face of God for us in Heaven*; For on the leaſt Failing, or Offence, the Law hath none to offer us; So that there can be nothing but Condemnation: On this Account therefore we find in the Goſpel ſo many of the Laws Severities, that we may be continually awakened to go to Chriſt.

2. That we may find Inability in our ſelves to do any thing ſuitable, or agreeable to that *holy Law*; which Commands with an Aſtoniſhing and Admirable Excellency of Holineſs, but gives not the leaſt Power, or Strength to perform what it Commands; And in both Reſpects, The Apoſtle may be very well underſtood; *If there had been a Law that could have given Life, verily Righteouſneſs ſhould have been by the Law.* But the Law that Commands, and gives not Power, is therefore called *a Letter that Kills.*

3. That herein the *Goſpel* may ſhew it ſelf to be a *Goſpel* indeed; In the Miniſtration of *Righteouſneſs* oppoſite to the *Law*, the *Miniſtration* of *Condemnation*; and in the *Miniſtration* of Life, and Power, by the Spirit giving ſtrength to do what is Commanded; and ſo enabling the Spirits of Saints to become the *Epiſtle*, and *Goſpel* of Chriſt; *Miniſtred by the Servants of Chriſt* in Preaching the *New-Teſtament*; but *written not with Ink*, or in the *Leaves* of the *Bible*, but *with the Spirit of the Living God*; and not in *Tables* of *Stone*, but in *the Fleſhly Tables of the Heart*; and therefore is the Goſpel in all its moſt proper ways of Speaking ſo conſtantly interlineated with Chriſt, and his Spirit.

4. Seeing what even the Spirit is pleaſed to vouchſafe in the preſent State, is ſo much below the very *Glory*, the *Goſpel* holds out; There is a continual Incitation, the Goſpel ſets before us to deſire that Change from the Beginning *Glory* of the preſent State, to the Glory, that ſhall be in the Perfect State, of the *Kingdom of Chriſt*; And on this Account is that Future State, ſo often mentioned; when indeed with a Face perfectedly *open*, we ſhall *behold* as in a Mirror, not as in ordinary Mirrors, our own *Natural Faces*, but Jeſus Chriſt the *Image* of God in his own *Glory*; and we now are in Degrees, and ſhall be perfectly *Changed into the ſame Image* from *Glory* begun now, to the Perfection of the ſame *Glory* in the *Kingdom of Chriſt*, as by that *Spirit Jehovah*.

And this gives us the true Excellency of the *Goſpel*; The *Law*, like our ordinary Mirrors, ſhews our own Faces by that Light, which firſt indeed repreſents what we ought to be, but we not being that, it Reproves, and Condemns ſuch Sinners, or Imperfect Saints, as the Beſt are; but it ſhews no *Glorious Image*, or not in Chriſt, with an Efficacious *Changing Grace*, and Power: But this the Goſpel does for us.

4. The *Goſpel* takes the Law into it ſelf, that it may, though it be in it ſelf a *Miniſtration* of *Righteouſneſs*, and *Life*, and *Spirit*; Yet that it may by the *Law* ſhew the Greatneſs of the Sin of Unbelief, and Impenitency, Rejection of it ſelf, and Refuſal of its gracious Offers.

And this it does on Two great Reaſons.

1. That all thoſe Manifeſtations of the Sin and Danger of an *Unbelieving*, Impenitent State, may be Rational Inſtruments, and Conveyances, in the hand of the *Spirit*, of that Power of *Faith*, and *Repentance*, flowing from it ſelf in the *New-Teſtament* into the Hearts of the *Elect*.

2. That the Goſpel may have in Readineſs the *Law* to Revenge every *Diſobedience* againſt it ſelf; and yet preſerve its own *high Title* of the *New-Teſtament*, and the *Covenant* of *Grace*; For as the Lord ſaith, *I accuſe you not*; You have one that Accuſeth you, even *Moſes in whom you Truſt*; and *I Judge you not*; *The Words that I have ſpoken, they ſhall Judge you at the Laſt Day*, *viz.* in the Virtue, and the Authority of that *Eternal Law of Righteouſneſs*, which, as hath been ſhewn, cannot but paſs along with the ſo *gracious Goſpel-Diſpenſation*.

And thus when the Goſpel hath made offer of it ſelf, and all the Grace of it without Saving Effect.

The

The *Law* and *Justice*, according to it, Seises upon the Sinner for Sin, against that Eternal *Righteousness* Essential to it self; and against the Unspeakable Grace of the *Gospel*, with dreadfullest Aggravations of Condemnation; And herein Jesus Christ the *Eternal Son* of God in our Nature is the *Righteous Judge* at that *Day*; though here on Earth he judged not, being Come not to *Judge*, but to *Save*.

And his Judgment is according to that *Eternal Law*, seated in the Heart, and Thoughts of Men; and yet according to the *Gospel*, as the Apostle speaks, declaring that his Judgment, agreeable with the *Law written in Mens Hearts*, and so in the Word of God; which very *Law written in the Heart*, and *Thoughts* of *Men*, *Accusing*, or *Excusing*, is now in the hand of Christ, and of the Gospel to its own *great* Ends of drawing them to Christ, who are his, and leading them under the Conduct of his *Spirit*; And God is said there to Judge the *Secrets* of Mens *Hearts* according to the *Gospel*, concerning that Light, and Sense of *Natural Conscience*; Because the Grace of the Gospel both exalts this Light; and because also according to the saving Effects of the *Gospel* upon these Powers of *Natural Conscience*, so preserved by Christ, every Man is *found to Honor*, Praise, and *Glory*; or else falls under the *Revelation* of the *Righteous Judgment of God* upon their *hard* and *Impenitent* Hearts, and Ways; by which they have *treasured up Wrath against the Day of Wrath*.

And of all things in both States, Jesus Christ is most righteously, and properly constituted the *Judge*, as shall be further made out.

But notwithstanding the *Law*, and the *Gospel*, do thus far join themselves, one to another, yet (which will come up close to the Decision of this Question,) The *Law* can never pass into the Nature of the *Gospel*, nor can the Gospel become a *Law*: For,

First, It is most evident, the *Law* can never become *Gospel*, or of the excellent Nature of it; as shall be seen in a brief Compare of the one with other, in these following Particulars.

1. The *Gospel*, or *New-Testament* gives the *Image* of the *Glory* of *God* in the *Face* of *Jesus Christ*; an *Image* of the Admirable Beauty, and Life, in Christ the *Wisdom of God*, the *Righteousness* of *God*, and the *Power* of *God*; Perfect, Increated, Invariable, Eternal, ready to communicate it self in Richest Abundance to All the *Election* of *God*; But the *Spirit* of *God* it self Represents the *Law*, a *Holy*, and *Righteous Rule*; It must so needs be; But it is Engraven only in *Tables* of *Stone*, or written with Ink; For Jesus Christ, the *Image* of *God*, in which *Adam* was made, withdrew upon the *Sin*, and *Fall* of *Adam*; and what *Adam* had, was lost, and defaced, so that there is a Rule of Glory, but no *Image* of *Glory*; as in the *Gospel*, that by the *Covenant* of *Grace* is to Communicate it self.

2. The *Gospel* having such a Communication of *Righteousness*, so High, so Perfect, can accept a Sinner by putting upon him a Perfect *Righteousness* and Obedience, and so *blot* out all his *Transgressions*, and Imperfections by a full and free Pardon; the Penalty being fully Answered, and discharged

by Chriſts *Death*, and *Sufferings*, even as the Righteouſneſs is fulfilled by him, who is that *Image* of *Glory*; But the *Law* being only a Rule and no more, can accept no leſs, than the whole and Perfect Obedience; For the leaſt Offence being (as they ſpeak) *Solutio continui*, a Convulſion or Breach of the whole Frame of *Righteouſneſs*, the *Law* can pronounce nothing, but Condemnation to a Sinner, who hath not that Full, and Perfect Righteouſneſs of the Goſpel to offer to it; but ſollicits, and ſtirs up, and *works Wrath* by the diſcovery of Sin; and it ſtains all Imperfect Righteouſneſs by declaring the *Offendor in one Point guilty of all*; It brings to nothing all outward *Righteouſneſs*, by ſhewing the very firſt *Deſire*, or Coveting to be *Sin*.

3. The inward Inherent *Righteouſneſs*, ſo abſolutely Neceſſary to be in every Perſon redeemed by Chriſt, and united to him, is not only enjoin'd upon him by a *Letter that Kills*, by Commanding, and giving no Power; but is conveyed to him by a *Quickning Spirit*, *changing* him into the *ſame Image* from Beginning *Glory*, to Perfect *Glory*; as by that *Lord*, who is that Spirit *Jehovah*; one with that Spirit, and who himſelf is that *Image*, and that Spirit; So every one Redeemed by Chriſt is the *Epiſtle and Goſpel of Chriſt* it ſelf, *written not with Ink*, but with the *Spirit* of the *living God*; This the *Law* can never do; it Commands, and ſuppoſes the Power, which was once given; but the *Law* never conſiders the Loſs by the *Fall*, nor takes Compaſſion of it; So never it can become a *Goſpel*: For the *Goſpel* brings *every good Work* from the Treaſury of *Eternal Love*, and *Grace*, from the Blood of the *Everlaſting Covenant* by a meeting of the Spirit, of the Goſpel in the Heart of every *Elected* in Chriſt; and from Providential Opportunities, and Advantages of ſuch holy Action, and *good Work*, according to the *Will of God*, Heb. 13.

4. The *Reward* therefore, and the whole procedure of *Judgment* is according to the *Goſpel*; of, and according to meer Grace to all the *Elect* of *God*, though in, and with a Splendor of *Holineſs*, and Purity; But whatever is done at that day ſo, that the *Law* hath the Superiority; even to, and upon Thoſe, who enjoy the *Goſpel*; all is turned to Condemnation, and Aggravation of Puniſhment; even to, and upon all thoſe who are not the *Evangelized*, the *Children of the Goſpel* by *Election*; and yet in a way of cleareſt Juſtice, and *Righteouſneſs*, according to *their Works*, in that Righteous Judgment; as ſhall preſently be, in a particular Head of this Diſcourſe made out concerning that great day.

5. The *Goſpel* hath this moſt illuſtriouſly peculiar to it; that it toucheth nothing, even that is in its own Nature moſt ſevere, and fartheſt from Grace, but it by its high Dominion of *Grace*, it Subordinates it to the Ends, Purpoſes, and Service of *Grace*; even the *Law*, *Sin*, and *Death*, that where they *Abound*, *Grace does much more Abound*; where *Sin* by the *Law* does *Reign* unto *Death*, All, *who receive abundance of Grace*, and of the *Gift* of *Righteouſneſs*, ſhall much more *Reign in Life by Jeſus Chriſt*; and *Grace* it ſelf ſo *Reigns*; As therefore it hath been made out; Even the *Law* is throughout taken into this great Service of the Goſpel, for the great Ends,

and

and Purpoſes of Grace; but now the Law takes nothing under its Cognizance, but ſo far as it comes under its Hand, with Relation to Fallen Man, it turns it, like it ſelf, into a *Killing Letter*, and into a *Miniſtration* of *Condemnation*.

Let us therefore conſider the moſt different Influence of the Law, in Three *Diſpenſations* that Comprehend all the Dealings, or manner of Treaties, God hath had with Man, ſince the *Tranſgreſſion* of *Adam*.

1. That which is the moſt Univerſal Diſpenſation of God towards all Mankind, and is generally ſtiled the *Law*, or *Light* of *Nature*, or as the Apoſtle calls it, *The Work of the Law written in the Heart wherein All ſhould be doing by Nature the things contained in the Law*, Men being a *Law* to *themſelves*; And this, though it be the loweſt of Divine Diſpenſations to Men; in order to recovery of the Elect, in order to *Humane Society* for the Elects ſake; yet it is general to All; Only in Children, and Ideots, it is hidden and cloſe folded up, for want of the Uſe of the Faculties, elſe it is the ſame: And it is by the Interpoſal of the *Mediator* for the *Elects* ſake, that there ſhould be a World under the *Patience* and *long-Suffering of God*; and by the ſame *Patience* and *long-Suffering* there was a Reſerve, and Reprieve from the utter Loſs of the *Image of God*, as from Chriſt Communicated; on account of which he is ſaid to enlighten *every Man that comes into the World*; which Light is capable of more and more degrees of Clearneſs, and Power, if cloſely attended to; whereby the World becomes habitable by being under the Government of that *Eternal Wiſdom*, by which *Kings Reign*, *Princes*, and *all the Judges of the Earth decree Juſtice*, Prov. 8. 15.

Now this Reſerve of the *Image* of *God* in Man, as it falls under the Law, or the ſtrict Rule of Holineſs; It ſerves only to *Self-Accuſation*, as to every particular Perſon, that he hath not acted up to that *Law*, and Light within; and yet ſtill if they did live up to the higheſt degrees, it could not make a Recovery or Reſtoration of any Man without Chriſt; For without any the leaſt Acceptance of what is done according to it; It only Aggravates what was not done to the height; ſo that That *Accuſation* of *Thoughts* the Apoſtle ſpeaks of, the *Law* hath its Power over; and the *Excuſings* or *Apologies* of *Thoughts* are from the Grace of the *Goſpel*: which does allow them in Abatement of *Condemnation*, for any good thing found in them, or done by them; and therefore the Apoſtle ſays; God will Judge the Secrets of all Hearts at that Day *according to this Goſpel by Jeſus Chriſt*; ſhewing, that with Relation to this Light given by the *Mediator*, and for his ſake, God will proceed with great Goſpel Equity, and Mercy; which may be another, and greater Senſe of thoſe words before given, to all thoſe, who have laid together thoſe Remainders, or Reſerves of the *Light* of *Nature*, and the Patience, and Goodneſs of God; of which he hath given ſo many *Witneſſes*; So that it *ſhall be* more *Tolerable* for ſuch, than others; who have trodden all theſe under Foot; and *run* into all *Exceſs of Riot*, Cruelties, and *all Uncleanneſs* with *Greedineſs*.

But in all the *Elect* the Grace of the Goſpel makes much a higher uſe of this *Light*, for it lifts them up above it into a *New Creation*, and *Regeneration* by the *Spirit of Life*, and *Grace*, from *Chriſt*; and of this the Apoſtle Diſcourſes after the Mentions of the *Law* of *Nature*, and the *Gentiles* Conformity to it in ſome parts; the *Grace* of the *Goſpel* turns the *Uncircumciſion* into *Circumciſion* of the *Spirit*, as he goes on.

2. Let us conſider the great difference between the *Law*, and the *Goſpel* in that, which Scripture in the *New Teſtament* ſo univerſally ſtiles the *Law*, *viz.* the whole Frame of the Moſaic *Law*; and as this was purely by it ſelf, and as it did not look to Chriſt, it is Repreſented, as that rigorous and ſevere *Diſpenſation*, that is, the *Killing Letter*, the *Miniſtration* of Death, of *Condemnation*, the *Law that worketh Wrath*; by which is the *Knowledge* of *Sin*, by which no Fleſh *can* be *Juſtified* in *his Sight*: a *Law* of *Works* done by our *own Power*, in *Number*, *Weight*, and *Meaſure*; or elſe it brings under the *Curſe*; A *Law* therefore, that can by no means *give life*, and ſo *Righteouſneſs* cannot be by *it* unto *Juſtification* of *Life*; and all the *Ceremonies* are, but ſo many Labels, Hand-writings, and Seals againſt us, and *contrary to us*: Binding us to *keep the whole Law*; ſo oppoſite to Chriſt that where they are obſerved ſince Reverſed by the Goſpel, he can *profit* us *nothing*; oppoſite to *Grace*, ſo that he that Adheres to them for *Righteouſneſs*, falls from *Grace*, and is under the works of the *Law*, and under the *Curſe*; as the Apoſtle ſays, whoever Sins having the *Law*, *periſhes by it*, *and with having it*. It is a *Covenant*, that is *found fault with*, becauſe *God finds fault* with them, who are under it for *Breaking it*: And yet all this time the *Law* is *Holy*, *Juſt*, and *Good*; and therefore there was a *Glory* in regard of its ſo intimate, and eſſential Goodneſs, that reflected a Glory on *Moſes* his *Face*, when God gave the *Two Tables*; as it were, in Remembrance of the firſt *Glory* on *Adam*; but it ſoon vaniſhed into a *Miniſtry* of *Death* and *Condemnation*, ſhewing how ſoon *Adam* fell from the *glory of God*: And yet even this whole *Moſaic Frame* was deſigned with all its *Ceremonies* to lead to Chriſt, according to all the Service of the *Law* to the *Goſpel*, when it is in the hand of the *Goſpel*, as hath been before explained; in which regard alſo *Moſes* his *Face ſhone*, receiving the Raies of the *Divine glory in the Face of Chriſt*; but becauſe the Efficacy of the *Goſpel-grace* was only to the *Elect*, the *Law* became Superior, and the *Ceremonies* thickned as a *Veil* upon that *glory*; *Emblemed* by the *Veil on* Moſes his *Face*, which hid the *glory* of *Chriſt*; which *Veil* ſo ſadly lies on the *Minds* of the *Jews*, *blinding them to this day*. But this very *Law* being in the hand of the *Goſpel* to the *Elect* was a *Law converting* the *Soul*, *making Wiſe*, *the Way of Life*; and all its *Ceremonies* led to Chriſt; and his *glory* ſhone through them; although, becauſe it was not a Diſpenſation high and Spiritual enough for that *glory* of *grace*, They ſaw, That *glory* was to be *done away* in *Chriſt*, not to *Remain*; and therefore, even as God did often under-value all the legal State in compare with the *Goſpel-grace*; So did his Saints alſo in the time of the *Old-Teſtament*; and under the Goſpel it is *done away*; But the ſubſtantial Goodneſs of of it was then, and ever ſhall be in the hand of the *Goſpel*; as hath been more fully ſet out in the laſt Head of Diſcourſe.

3. Let

3. Let us now laſtly duly weigh, how *far* even the *Diſpenſation* of the *Goſpel* becomes *Law* to them, who by not being in Chriſt, are under the *Law*, although they have the Light of the *Goſpel* vouchſafed to them in the outward Adminiſtration; For to whomſoever the *Goſpel* is *hid* or *veiled*, they are left to the Dominion of the *Law* over them; However the *Goſpel* be never ſo clearly offered to them; The *Law* then having nothing to do with the *Promiſes* of *Grace*, it urges upon us, whatever is to be done by our ſelves; it preſſes the Acceptance of Chriſt, and of his *Righteouſneſs*, a Conformity to his *Holineſs*, and to his holy Precepts, as the only way to Recover our ſelves; but it having no *Power* of *Promiſe*, according to the *Goſpel* in its own proper Ordination, or Diſpenſation, it calls upon us in our own Strength, and Improvements of our ſelves to obtain both *Righteouſneſs* and the *Spirit*; and ſo entitles us after the manner of Works only, to *Pardon* of *Sin*, *Righteouſneſs* and *Sanctification by Chriſt*; which is turning the *Goſpel* into a *Law*, to all, who are not the *Children* of *God* by Faith in Jeſus Chriſt; Hereupon it proceeds to aggravate Guilt, and Condemnation, and to make it *more Tolerable* for any, than for thoſe who having had the *Goſpel*, have not yet reached *Juſtification*, and *Righteouſneſs*, and *Sanctification*, and *Holineſs*, by and from the *Goſpel* according to it.

But now the Goſpel proceeds quite otherwiſe with all thoſe, who are the *Evangelized*, truly the *Children* of *Promiſe*; For it gives all to them *freely*, and as a *Miniſtration* of *Righteouſneſs*, of *Life*, and of the *Spirit*; even that very *Righteouſneſs*, and Spirit; It does not ſet the Elect of God to Correct their Faces, the Face of their Hearts and Lives by it, as by a Glaſs, or Mirror, ſhewing them what they are; but it preſents *Jeſus Chriſt* the *Image of God*, who is alſo the *Lord*, *that Spirit* changing the Saints into the ſame *Image*; though indeed it be, but a Beginning *Glory*, onwards ſtill to Perfection of *Glory*; So that there are Raies of *Glory* from Chriſt upon the Soul, and Spirit of every one, united to him, far greater than the Raies of Glory on *Moſes his Face*, ſhining from God in his *Law*, by his *Image Chriſt*; but not as *Mediator*, but as the *Eternal Word* in our Nature, and as in the Firſt Creation, not our Truſtee, and *Surety* in the *New-Covenant*, and *New-Creation*; So That Glory was none, being ſo much exceeded by *Chriſt* as *Mediator*; which is alſo a *remaining* *Glory*, always, going on to the Perfection of *Glory*.

Whatever therefore of Righteouſneſs ariſes any way to, or in *Man*, not thus derived from *Chriſt*, Scripture calls it *Fleſh*, as being *Man's* *Righteouſneſs*, not Gods; and *Righteouſneſs* of *Fleſh*, that is, of Humane Erection, not Gods Righteouſneſs; and ſo the Holineſs riſing from Mens Faculties, and Power, is *Born* of *Fleſh*, and ſo is *Fleſh*, and is not *Spirit*, not *after* the *Spirit*; Therefore it cannot *See*, *Enjoy*, or enter into the *Kingdom* of *God*. And this muſt needs be plainly our Lords Senſe; and thus he does not ſpeak of Fleſh, Corrupt *Fleſh*, as it ſpeaks Luſt, and foul *Corruption*; for that cannot pretend to have any thing to do in the matter of *Righteouſneſs*, and Holineſs; but by *Fleſh*, is to be underſtood *Creature-Righteouſneſs*, and *Holineſs*, as in our preſent Fallen State; and in regard of this, *No Fleſh*, (that is, Man with all his Powers,

Powers, even of Soul in this ſinful lapſed Nature; whatever is not of God in Chriſt is this *Fleſh*,) I ſay, no ſuch *Fleſh* ſhall *boaſt*, or *Glory* in his preſence as having obtained the *glory* of *God*, *nor be juſtified in his Sight.*

Now by all this, it plainly Appears, the *Goſpel* is ſo diſtinct, in each particular from the Law, that it can no more return back into a *Law*, according to Scripture Diſcourſe, when it ſpeaks ſtrictly of *Law*, as *Law*, then the *Law* become *Goſpel:* Yet I ſhall further argue it more particularly, that the *Goſpel* cannot be a *Law* in the proper Scripture Senſe of a *Law*; although it be to be acknowledged, the *Law* can never ceaſe to be, becauſe it is *Eternal Righteouſneſs*; and it hath, and ought to have Power upon all the Reſerve of the Light, and Law of Nature, and upon all the Improvements of it by Common Grace from the helps of *Revealed Truth* in the *Word* of *God*; Yea, even the very Saints, and Servants of Chriſt are hereby kept within Bounds at any Time, or in any Acts, wherein the Grace of Chriſt is not preſent to them more abundantly; they are hereby acted to their Duty; and the Supream Wiſdom, and Grace of the *Goſpel* ſubordinates it to its own Purpoſes, both in the Elect, and in the Non-Elect, as hath been ſhewn.

And this Anſwers all Cavils about the Doctrin of *Free grace*, as if the Teaching of it were *Antinomianiſm*, and let men looſe either to Carnal Licentiouſneſs, Eaſe and Security, Till the grace of God ſhould come, and Work. But even while the Eye of the Soul is ſupreamly upon *Free grace*, the free gift of *Righteouſneſs*, and of the *Spirit*; yet the *Law* binds every Soul to its *Ultimum Poſſe*, the All it can do; and the *Goſpel* ſubordinates the *Law* to engage Men ſo to do; and though this be no *Condition*, or Qualification, on which *Free grace* is *determined*; yet it is oftentimes the way, and method of *Supream grace* to come upon ſuch motion, and action of the Soul; not for the ſake of that, but for its own ſake, therefore to excite thereunto; And it is one of the Wiſe methods of Gods *Government of the World* to make it *Habitable* for his *Elects* ſake, to Influence the Hearts, and Actions of men either by that light of Nature, or by his *Goſpel:* All which I have prefixed, as neceſſary to remove all Scruple, and doubt of what is to come after in the proof of this, that the *Goſpel* is not a *Law.*

For by what is ſaid, it Appears, the *Goſpel* and the *Law* are joined; one to and with another, in ſweeteſt Conſent, ſo that all in Chriſt are ὑπο, or under the *Law* to *Chriſt*, and neither entrench upon, nor enterfere, one with the other; But if they are divided or ſet one in Oppoſition to the other, either *Antinomianiſm* truly ſo called, Or a *Covenant* of *Works* is brought in; even as the *Jews* ſeparating that *Law* from Chriſt, turned it to their own great Ruin into a *Covenant* of *Works*; and the Apoſtle intimates every where the great danger of turning the *grace of God into Licentiouſneſs*, or proclaiming a liberty to Sin, that Grace may Abound; if we do not join the *Law* under the *Goſpel.*

But thus Joining, and Setting them in a Conſent, and Union in the great End; the glory of Grace from the *Foundation* of the World; we Honour, and Eſtabliſh both; and plainly Underſtand; That the Goſpel is only a

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Covenant of *Grace*, a *Miniſtration* of *Righteouſneſs*, *Life*, and *Spirit*; and yet hath ſo many admirable Rules of Holineſs, ſuch powerful Commands and Exhortations to it; as alſo to *Faith* in Chriſt, and *Repentance*, ſo many dreadful Threatnings and Denunciations, and ſo ſevere a Judicature at the laſt, not in it ſelf, but by the Miniſtry of the *Law*. In that the *Law* is ſo prepared, as to ſerve it fully and adequately thereunto; and it ſelf only, (as hath been ſaid) is a *Miniſtration* of *Righteouſneſs*, and Life.

Obj. If any ſhould ſay, By what means can the Goſpel thus Preach the *Law*, and hold out all the Perfections and Severities of it, both as to it ſelf, as a Declaration of *Free Grace* only; or as to the Law, as an Eternal *Law* of *Righteouſneſs*, and not be turned into a *Law*?

Anſw. The Goſpel being the manifeſtation of *Life*, and *Salvation*, it muſt needs come with a great glory of Light, and Truth, on every thing; wherein the whole nature of Life and Death, Happineſs and Miſery, the Humane Nature can be concerned in, ſtands; ſo that tho, it is not a *Law*, it is yet a Doctrin of the greateſt Amplitude, Compaſs and Extent in all things, that pertain to *Life* and *Godlineſs*, or on the other ſide, to Sin, and Death: So that as the Apoſtle ſays, it hath *Brought Life and Immortality to light*; ſo it hath brought all the other things any way related thereto to *Light*: So then it is out of all doubt; when ever the Goſpel comes, a great Light comes, like the *Morning ſpread on the Mountains*: It is therefore called, the *Day ſpring from on high*, oppoſed to *Night* and *Darkneſs*, and the *Vally of the Shadow of Death*; and ſo that there is a ſupport of, and in all our greater illuminations, of *Natural Conſcience*, by that *eternal Word*, *Enlightning every man that comes into the World*; and on this very account were thoſe more Heroick efforts of *Natural Light*, and *Moral Philoſophy*, by *Seneca*, *Plutarch*, *Plotinus*, *Simplicius*, about the very time of the ſpread of the Goſpel-Light by the *Apoſtles*.

I come therefore to decide that noble Queſtion, as I ſtile it, whether the Goſpel can bear or comport with the true Notion or ſenſe of a Law. To anſwer this Queſtion, There muſt be firſt a due Underſtanding, and Notion of a *Law*: In the general, *Law* may be applied to any *Doctrin*, or determinate Frame, Conſtitution, or Settlement, that cannot be changed, or varied. And thus the Goſpel may be called a *Law*.

But this is but a very general and looſe Notion of a *Law*. There is a more ſtrict ſenſe of it; and it imports three things.

1. A rule of Action, given by a juſt Authority, that muſt be obſerved.
2. It ſuppoſes a Power reſident in the Perſon under that Command, and therefore it expects Obedience without any further Aſſiſtance, or Gift of Power, to enable in the Obedience.
3. Rewards, or Puniſhments are ſuſpended upon the Obedience, or Diſobedience, and a juſt Judgment muſt accordingly be given.

But ſuch a *Law*, as this the Goſpel, a Covenat of Grace, cannot be, as may be argued upon theſe great Accounts.

Arg. 1. There can be no Law given, no rule of holy Action, but it muſt needs merge and fall into the *Eternal Law of Righteouſneſs*, and be the ſame with it, being ſo perfect, and (as hath been ſhewn) *Exceeding Broad*; ſo that upon a ſuppoſal of a new propoſal of Grace, the acceptance and

obedience of Faith, is as much commanded by the *Eternal Law*, as any of the moſt *Natural Moral* Duties of *Fear of God*, or *Righteouſneſs*; and the ſame may be ſaid of *Repentance*.

Arg. 2. The ſuppoſal of the *Goſpel*'s being a new *Law*, neceſſarily ſuppoſes a new Power given, as large as that *Law*. So that whoever teaches the *Goſpel* a *Law*, muſt alſo aſſert; All to whom the *Goſpel* comes, muſt have a Power vouchſafed enabling them to *Faith* and *Repentance*; which ſeeing Mr. *Williams* diſowns, as given to All, the Argument, is very heavy upon him; But, as I have ſtated *Faith* and *Repentance* within the firſt *Law*, The firſt Power given obliges without any Power vouchſafed a new, even as to all other Duties of Obedience, as hath been ſaid.

For the further Illuſtration of the Point, that a new *Law* requires new *Power*.

Let it be ſuppoſed *Adam* had no power of *Faith*, or *Repentance*, ever given him; he could not forfeit from his Poſterity, what he never had.

If there be then a Law of *Faith*, and *Repentance* given, there muſt be a Power of *Faith* and *Repentance* anſwering that *Law*; and ſo there muſt be ſuch univerſal *power* of *Grace* given, as may anſwer that *Law* in all, to whom it extends, as a *Law*.

But now, let us look upon *Faith*, and *Repentance* to be a *Law* included within the univerſal *Law of Righteouſneſs*; as I do; and as muſt needs be done, *viz.* Upon two Suppoſitions.

1. That Man is fallen into Sin.

2. That God is pleaſed to offer a *Mediator* and a *Pardon*, and ſo to accept the *Righteouſneſs* of another, and *Repentance* after Sin: It will then follow, the *Faith* and *Repentance* commanded, are but the exertions of that *Power* of the *Image of* God firſt given; for the ſame *Power* that tends to *Conſervation* in the firſt *Righteouſneſs*, works to *Reſtitution* to that *Righteouſneſs*, when loſt, upon any poſſibility of Recovery.

Herein therefore is the *Grace* of the *Mediator* to all Mankind, that he hath ſhored up the lapſed Faculties of *Humane Nature* Univerſally; that there are ſome Reſerves of that *Law*, and light of the *Firſt Creation*, ſome of the Characters, and firſt impreſſions for very great *Ends*, both as to the Government of the World; as alſo to faſten the *grace* of the *Goſpel* unto, to whom it comes; and ſeeing the *Patience* and *Long-ſuffering* and Bounty of God to *mankind* is a Witneſs of ſome merciful Intention.

Finding therefore ſuch motions of the *Law* of *Nature* within, and of merciful Providence without; here is ſo much of the general goodneſs of God leading Men to Repentance, as will leave even the Gentiles without Excuſe at that day.

Now then God requiring of Fallen Man no other thing, than what he gave him power for at firſt, and what he hath by the *Mediator* ſuſtained him in ſome Reſerves of: According to the Thoughts, therefore *Accuſing*, or *Excuſing* in the *day of Chriſt*, and according to *God judging the Secrets of all Hearts* by the *Goſpel*, preſerving theſe Remainings of the *Law* of *Nature*, ſhall all be determined upon, at that day.

And

And thus every thing ſtands clear and fair, according to the diſcourſes of Scripture, according to *ſound Reaſon*; whereas all elſe muſt be full of Trouble, and Rencounter, againſt the *Grace of the Goſpel*, as againſt that ſo evident Experience of God's giving the very *Light* of the *Goſpel* by his own *Free Will* and *Grace*; and thoſe *Laws* of Humane *Juſtice* and Equity, of which we have ſo inward a ſenſe; and ſurely in every thing it appears, that the Firſt *Law* of *Righteouſneſs*, continues, and ſtands faſt; Thus its Authority falls freely on the *Goſpel*, either as there is any witneſs of it among the *Heathen*; or as it is publiſhed, and made known to any by the immediate Preaching and *Reading* of it; and as the Goſpel for all its great Uſes, and Ends takes it into it ſelf: But yet ſtill it is it ſelf a *Miniſtration only* of *Life*, of *Righteouſneſs*, and of the *Spirit*, and the Tranſcript of the *everlaſting gracious purpoſes* of God from *Eternity*.

Arg. 3. If the Goſpel be a *New Law*, it muſt have a Promulgation, as univerſal, as it is a *Law*; and ſeeing it is the only *Name under Heaven*, given to the Children of Men, whereby they can be Saved; if it were a *Law*, it would certainly be by the goodneſs and equity of God Proclaimed and made known to all Man-kind, even to every Perſon, for *Faith*, *Repentance*, and Obedience; but as it is a counterpart of that ſupream purpoſe of Grace in God towards his Elect, and not a Law; It is enough that it be made known to ſo many as are *Called* according to *Purpoſe*; to all others God is at Freedom; For even the general Patience, and Bounty of God are ſufficient manifeſtations of ſome Mercy, that ſhould excite Men to *ſeek after God*, and to turn from Sin, and leaving them inexcuſable if they do not; that *Natural* Law requiring it, when there are ſuch hopes, *to ſeek after God*, as far as they can, according to thoſe Hopes, and Manifeſtations, even as in all Natural Duties; and the Caſe is but the ſame in periſhing *without* Goſpel, as in *periſhing without* Law; for thus the Apoſtle Argues, while he is diſcourſing with Pagans, (*Rom.* 2. 3, 4.) according to *Natural Light*. But this Promulgation is not ſufficient for a New *Law* of ſo great good to all Man kind.

Arg. 4. The Goſpel, if it were a New *Law*, it muſt needs be a *Law* of *Works*; and indeed elſe it were no *Law*; for tho it be founded in *Grace*; and though it be a Law accepting Sincerity in the place of perfect Obedience; yet it muſt, if it be a *Law*, (as ſome miſtakingly ſpeak and would have it) reſolve it ſelf into the laſt Iſſue, into ſomething done by our ſelves, by our own power; even tho we are aſſiſted by the *grace* of the *Spirit* in it; yet there muſt be a power in us to accept, or refuſe that Aſſiſtance; and if ſo, beſide the Apoſtle's conſtant Remonſtrance to any ſuch *Works*, or *Law* of *Works* in the *Goſpel Covenant*; 1. It is evident by the Experiment made in *Adam*, how hazardous the ſmalleſt dependance on our own Created Will is. So the *Promiſe* could not be *Sure to the Seed*, as the Apoſtle Diſcourſes, *Rom.* 4. 2. 2. The *Reward* would be of *Debt*, and not of *Grace*, becauſe to *him* that *Worketh*, tho in the leaſt of *Work*, as the Apoſtle expreſly ſays, it is ſo, *Rom.* 4. 4. 3. There would ariſe cauſe of *Boaſting* to him that ſhould ſo *Work*; becauſe by that part how littleſoever, it ſhould be of *Work*, he

improves, and exerts his Power ſo, as Thouſands do not; which gives cauſe of *Boaſting*; now there is nothing the Apoſtle more excludes than Boaſting, as moſt contrary to the deſign of God in the *Goſpel*.

Arg. 5. If the *Goſpel* be a *Law*; it is neceſſarily ſuppoſed to be founded in the *Grace* of the Redeemer, and in every thing weighed out by him, that it ſhould need no further *Grace* for the pardon of Sins againſt it; it being a *Law* purchaſed by the *Blood* of the *Redeemer*: Now, if no Sin againſt the *Law of the Goſpel*, as that *Law* is apprehended a Law of all *Evangelical Obedience*, have the benefit of a Pardon, how dreadful were all our Caſe; for if this *Law* allow no Pardon, it is expreſly aſſured, *There Remains no more Sacrifice for Sin*, but that of the Goſpel; and if that extends not to Sins againſt the Goſpel, there would reſt nothing to us, but a certain *Fearful expectation of Judgment*, and Fiery *Indignation*: If it be ſaid, there is no ſin againſt this *Law*, but final Unbelief, Impenitency, or Inſincerity, or an *Apoſtacy* including all theſe; How imperfect then is the *Evangelical Law* that hath command only upon thoſe final Reſults of our State and Caſe; and the Subjects of it are either left to the *Law of Works* in all other Caſes; or elſe being under no *Law*, there is no *Tranſgreſſion* but thoſe fore-named.

But if the Law do ſo ratifie and confirm the Goſpel in thoſe grand Points of Faith and Repentance, by its own Authority, and in all things elſe ſtand the immutable Rule of Holineſs; then the Grace of the new *Covenant* does offer Pardon and Remiſſion, by the *Blood* of that *Everlaſting Covenant*, and needs not be a *Law*, but a Fountain of Pardon, and Remiſſion, and of Power and Strength only, as hath been Explained; enabling to every Act of Obedience, both of Faith and Repentance, and all Holineſs, and making Attonement for every *Diſobedience*, and Imperfection; which it does not Prevent. From all which is much the fairer and clearer ſtate of the Caſe in Reaſon, and more agreeable to the Scripture, duly conſidered and compared.

Add hereunto; The *Condemnation* of every *Unbeliever* is according to the *Law* of *Righteouſneſs*, becauſe *He loves Darkneſs rather than Light*, in that *his deeds are Evil*, and ſo he dares not *come to the Light*; *This*, ſaith Chriſt, *is the Condemnation*, Joh. 3. 19.

And thus, if the *Law* does ratifie and confirm the *Goſpel* with its own proper Authority, as hath been aſſerted; every offence ſeemingly againſt the Sanction of *Grace* is Condemned by the *Law*, as primarily againſt it ſelf, and ſo the *Covenant of Grace* is applied to for the Pardon of it, and as againſt it ſelf; which is all *Grace*, as a *Covenant*, and hath nothing of *Law*; but as ſin againſt the Goſpel it cannot but be againſt that Eternal Law to refuſe Grace when offered by God and Chriſt, as will fully appear by the next Argument.

Arg. 6. The Apoſtle ſays, the *Goſpel*, or New Teſtament, truly, properly, or ſtrictly defined, is a *Miniſtration* only of *Righteouſneſs*, of *Life*, of the *Spirit*, not of the *Letter*, that *Killeth*, but of the Spirit that *giveth Life*; it can therefore be no *Law*, except upon it ſelf; for if it *Miniſter Life*,

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Righteouſneſs, Spirit only; if it *write not in Tables of Stone*, nor with Ink in Paper, but in the *Tables of Hearts*, and by the *Spirit of the living God*; And if it is not only *written* in the *Heart*, (as the Apoſtle ſays, *The Law is written in the Hearts of all Men*; which may be turned by Diſobedience to it, into an accuſing Record;) but gives a mighty Spirit enabling, and a gracious Pardon remitting, as is evident by the whole Covenant of Grace; if all this be ſo, then whatever it charges, it charges upon it ſelf; that it hath not ſo *Miniſtred* as it takes upon is to *Miniſter*; and that it hath not *Miniſtred* as ſuch a *Miniſtration*, as it aſſerts it ſelf to be to all, that are within it as its proper Subjects; it muſt fault it ſelf, as the other *Covenant* was found fault with, becauſe they Brake it that were under it. But ſeeing this cannot be ſuppoſed of ſo *Glorious* a *Miniſtration*; The *Goſpel* cannot be a *Law* Requiring and Condemning, when not Obeyed; but a *Covenant of Grace Miniſtring Righteouſneſs* and *Pardon*, and not *Condemnation* for what ever is againſt the *Eternal Law*, on the *Goſpel account*, as well as on the *Law's* account; and ſo giving Power, and enabling to whatever the *Law* requires on its own, or the Goſpel account: Laſtly, Miniſtring *Righteouſneſs*, and Pardon in whatever, it Miniſters only in Degrees, and not to Perfection.

Having thus determined upon the ſecond Head, That however the *Law* and the *Goſpel* unite, one with the other in ſeveral great Concernments, and Intereſts of both; yet neither can the *Law* paſs into *Goſpel*, nor the *Goſpel* become a *Law*. I come therefore to the third Head to make out, That the *Humiliation* under the *ſight* and *ſenſe* of *Sin*, effected by the *Spirit of Bondage*; Faith in Chriſt, and Repentance, are not Qualifications, or Conditions of an Intereſt in Chriſt or *Juſtification* by his Righteouſneſs, but are effluxes from *Electing Love*, and from *Chriſt the Mediator*, and from his *Righteouſneſs* and *Redemption*; and whoever has a ſenſe of theſe great Concernments of *Eternity*, is not to wait for theſe as Qualifications, or Conditions, but to haſten to Chriſt, to *fly to him for Refuge*, to be *found* in *him*, and look to Chriſt for all theſe great Effects, and to expect them from him; as ſuch Effects; for ſuch they are to all the *Elect*; though to the *Non-Elect*, they are Branches of the ſame *Eternally Righteous Law*, upon Promulgation of the *Goſpel of Salvation* by Chriſt, and upon the very acknowledgment of Chriſt as a *Saviour*, and the general ſenſe of our loſt State.

I lay in the *Non-Elect* alſo, an Uniformity in the Order, of firſt looking to Chriſt upon thoſe two great Declarations of the Goſpel. 1. That all Men are loſt and undone in themſelves; which riſes up alſo from evident, even Senſe and Experience.

2. That in Jeſus Chriſt there is *Life* and Salvation for Sinners; from whence alſo it naturally follows in Reaſon and true Arguing; as the Apoſtle obſerves; *If one died for all, then were all Dead*; ſo that Propoſition, That Chriſt hath died for Sinners, may be in Divine Declaration, as well firſt, as the other, *viz.* That all are loſt without Chriſt; The very Preaching of Chriſt, infers in all true Judgment, as the *Apoſtle* Reaſons; That all are loſt in themſelves; I know not, then why in regard of its Dignity, it may not be firſt, that Jeſus Chriſt *dyed for Sinners*; or why not ſo in moſt

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Abſolute Conſideration? For though it is true in our State, our loſt State is before the offer of Salvation in Chriſt in time; yet Grace in Chriſt is firſt in the *Purpoſe of God before the World began*; and the permiſſion of the Fall, and of our loſt State upon it, came in after: I know not therefore why that great Propoſition, *God ſo loved the World*, that he gave his *only Begotten Son, that whoever Believes in him, ſhould not Periſh, but have Eternal Life*; ſhould not be throughout the Supream, and Firſt, and carry the other in it; That *then all were Dead*: And when the Propoſition the Apoſtle gives, That *Chriſt died for the chief of Sinners*, is Firſt; Then the *Belief* and Acceptation ſhall follow; and the *abundance of Grace*, and the *gift of Righteouſneſs*, Draw, Invite, and Invigorate the reception of it.

I ſay therefore, even to *Non-Elect*, as well as to the *Elect*, the firſt thing to be offered is Chrſſt himſelf, to be *Received* and *Believed* on; He then is the Foundation and Fountain of all, even of that which is called Condition and Qualification: For if we do but weigh two things, it muſt needs reſolve us in this matter.

Arg. 1. If *Redemption* be *Redemption*, it muſt it ſelf be before all things of Qualification, or Condition; elſe it were not Redemption; according as Chriſt is ſaid to be the Author of Salvation to them, who, (He being the Author of it) obey Him; foraſmuch, as that is ſo great a Point of Salvation, and he the Author of all Salvation, is therefore of that, *viz.* Obeying Him. Does not Chriſt *draw all to him*? Is not the *Grace of our Lord abundant with Faith and Love*, that are not brought to Him, but in Him? Does not the Eye, the look of the Grace of Chriſt upon any Sinner move him as *Peter*, to *Sorrow after God*, to Faith, Repentance, humble ſenſe of Sin? And therefore what is a Sinner to do but to *look to Chriſt to be Saved*; to look on him *whom he hath Pierced*? And even ſuch Preſcriptions, to look to *Him*, to come to Him, are held out to Souls, principally tho our Duty be included, but in attendance on the *Grace* of *Chriſt*, to ſee how, where, and on whom it will move: And in the very Nature of the thing, it is impoſſible, any Qualification ſhould be before hand to Him, who is come not only to *Save*, but to *ſeek that which is loſt*: It is moſt true therefore if any be Chriſt's, theſe things ſhall in their time be all *Manifeſted* in them, for they are prepared for them.

Arg. 2. What is it by which we are Redeemed? Is it not the *Righteouſneſs, Sufferings, Death, Blood* and *Obedience* of *Chriſt*? Muſt not theſe then be in their Power, Motion, and Actuation before any thing elſe? Seeing *by Faith we are Saved*, which is the *Gift of God*; muſt not the *Author* of *Salvation* and of *Faith* give that? And does God give any ſuch *Grace*, by which we are Saved, but through the *Redemption* of *Chriſt*, for his ſake? And becauſe he hath *firſt given his Son*, does not he *give all* theſe to unite us to him? Does not his *Blood* Purchaſe, and beſtow that *Faith* in his *Blood*? Muſt it not needs be then true; as we *Believe* that we may be *Juſtified*; ſo alſo moſt true; Thoſe *Sheep* for whom Chriſt hath *laid down his Life*, Thoſe he muſt bring in; and how are they brought in, but by *Believing*? If therefore They are brought in by Faith, he that muſt *bring them in*, muſt take effectual Care, that they may *Believe*: And ſeeing he *laid down his Life for his Sheep*, and *gives them*

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Eternal Life; All muſt be on the ſame Title, and Tenure, *viz. his Life laid down*; So Faith is no more a Condition, or Qualification, than *Juſtification*, or *Eternal Life*, nor any other *Grace* Preparatory, or Perfectory; but what Free Grace it ſelf undertakes for.

Object. But it may be ſaid there is an order of the Links of the Chain of *Salvation*; and *Vocation* (wherein *Faith* and *Repentance* are contained) is in order before *Juſtification*, and ſo may ſtand as a Qualification, and Condition to *Juſtification*, and none may preſume to touch at *Juſtification* or Pardon till they are qualified by *Faith*, and *Repentance*, given in *Vocation* before *Juſtification*, Rom. 8.

Anſw. It hath been already acknowledged there is a Wiſe and Holy Order in the ſeveral links of the Chain of Salvation, but not by ſuch a way of Dependance, as ſhould leſſen the Dignity, the equal Determination, and certainty of each part in the Eternal Fore-knowledge, and *Electing Love* of *God* in *Chriſt*.

Accordingly therefore, it is acknowledged there is an Order of *Vocation*, or *Calling* before *Juſtification*, Rom. 8. and of Wiſdom before Righteouſneſs, 1 *Cor.* 1. 31. But this *Calling* is the firſt Change of the State of every Elect Perſon from ſin to God; the *delivery* from the *Power* of *Darkneſs*, and *Tranſlation* into the *Kingdom* of the *Lord Jeſus*, the *Dear Son* of *God*: For he *hath called us*, ſaith the Apoſtle, out of *Darkneß* into his *marvellous Light*: It is the turning from *Darkneß* to *Light*, it is the *cutting* out of the *Olive*, and *Vine*, *wild by Nature*, and the implanting into the *True Vine*, and *Olive*; it is the beginning of *Faith*, and *Repentance*, and of all *Holineß*, and Senſe of *Eternity*, (though they have a further ſtate in *Sanctification*, and diſtinct from *Calling*) which is the true *paſſing* from *Death* to *Life*, and always abides ſo. It is a Voice alarming the Soul at the firſt. It is the *Voice of the Son of God*, *quickning whom he will*; But then, that which ſhews, this is not a Condition or Qualification only is; that *Vocation*, or *Calling* does not go off, it is ſtill *Vocation*, it is a *holy Calling*, even until Glory: It is *Wiſdom* without any change, as the word certainly aſſures; There can be no more *Return* to *Folly*. It is a *Calling* in this regard, It is a *certain Abiding therein* with God; So Scripture every where ſpeaks of it; It is a *Calling* to *Glory*, and *Virtue*; a *Calling* to *obtain Salvation*; So ſaith the Apoſtle, *You ſee your Calling*; who hath *Called us with an holy Calling*, *Called according to purpoſe*, *As He who hath Called you is Holy*; All theſe Expreſſions plainly ſhew, this *Calling* is a ſettled, eſtabliſhed Grace, even, as *Juſtification*, and together with it entring into *Glory*; So that to make *Calling* a meer *Qualification*, or *Condition*, is to degrade it from the high Dignity, Scripture hath inveſted it with; I account it the firſt Hand of Grace ſtill holding the Soul, ſo that though there be *Juſtification*, and *Sanctification*, a *Work* of *Faith fulfilled with Power*, *Repentance never to be Repented of*; and the whole Courſe of *Sanctification* goes on to the *Day of Chriſt*; yet that firſt Work is it ſelf ſecured by Grace, as all the reſt of the Works of Grace: So that, as the Apoſtle ſays, the *Gifts*, and (*Calling*) of God are *without Repentance*, it is never recalled; And in the ſame manner may be diſcourſed concerning *Sanctification*. It is no Qualification for, or Condition

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of *Glory*; But there is real Self-subsistence of each of these, for their own Worth and Excellency; and though they are fitted for, and connected one with the other in Infinite *Wisdom*, and *Prudence*, Eph. 1. 8. Yet they are also Independent, and Self-subsistent also, in the *Divine Decree*; each one by it self, and All from Free Grace.

This then assures, none of those great Links of *Salvation*, however joined one to another, but is yet of it self, and by it self, but all still of Free Grace; Because none of them go off, but remain together with *all the others to Eternity*. The very first *Call* hath an Eternal Abiding; *Justification* by the *Righteousness* of *Christ*, *Sanctification by the Spirit of Christ* abide, and continue, even as Glory it self: *Calling* is as free as *Justification:* For except that grand Foundation; *Being of God in Christ*, by Eternal Election, what Qualification, or Condition, can there be of *Cutting* out of the *Wild Olive* or *Vine*, unless to be in the *Wild ones*, or in *Darkness*, are made a Condition? *Sanctification*, or *making Perfect* in every *good Work to do his Will*, and Working in us what is well-pleasing in his sight is as much secured as *Glorification* is; and *Justification* may as well be called a Condition of *Sanctification*, (For God *Sanctifies* none but whom he *Justifies*) as *Calling* a Condition of *Justification*, or *Sanctification* of *Glorification*.

Seeing then (cutting off only some Particularities) as proper to the present State; All These are of God in Christ, and are found together in the state of *Grace* here, and perfected each distinct in Glorification; and *Glorification* distinct from them All, and by it self in that Illustrious state of Saints; superadded to all that Perfection of *Grace*, even in Glory; I may conclude none of Them is either *Qualification*, or *Condition*, but of and by it self in *Free grace*.

And this is Caution, Limitation, Prevention of Deception sufficient; That no one part can be without the other.

Scripture therefore speaking of these Things so freely, so *manifoldly*; It shews All is alike, *Free-gift*, *Free-grace*; All is in Connexion, and inseparable Concatenation, and indefailable Certainty to *the Elect*; and Grace opens sometimes one way sometimes another; as to Appearance or Manifestation. But whoever is to be advised or directed to the most wise and hopeful Method, in Case of Doubt; It is to lie at the Foot of God through Christ, for All *grace* from first to last; and not to stay for, or rest in any of our Preparations, or Qualifications; but to press up as near, and as close to Christ as we can; And happy is he, whom he *Calleth* so to do, for from whom else can we hope for any, for so much as the First Turn of our Souls to God, Himself, and into the whole *way Everlasting*, as from, in, and through him alone.

And so I have dispatched the Third Head I proposed, and come to the Fourth and Last I am yet to speak to; And that is, That the Procedure of the *Judgment* of Christ at that *Great Day*; However it be Represented in regard of the Exactness, Righteousness, and Equity of it, as if it was, and shall be by the Examination of every Mans *Works*, and an Application of those *Works* to *Law*, and that the *Law*, as vindicating the *Gospel*; Yet from

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undoubted, and undeniable Grounds of Scripture it muſt needs be, that the Good, and the Bad are judged by their very Appearance in, and out of Chriſt, and ſo *found written, or not found written*, in the *Book of Life:* And that ſo every Man's Caſe is determined, and yet that the Works of the Servants of Chriſt, Cloath, Apparel, and adorn them; or as the Scripture ſays, *Follow them*; and the *Works* of Evil Men, or their *Sin finds them out*, Comes, as *Water into their Bowels*, and as Oil to their Bones; is as the *Garment* that *covers* them, and *as the Girdle*, wherewith they are *girded continually*. Notwithſtanding this All theſe three Things are moſt admirable in the grand *Oeconomy* of *that Day*; which *the Father only*, and not ſo much, as the *Created Humane Nature of Chriſt* could adjuſt, or ſet in Order, or in that ſenſe *knows*, or hath *Cognizance* of.

1. The Spirits of Good, and evil Men re-inveſted with Bodies, muſt neceſſarily be *underſtood* to return into them with thoſe Reſentments, they had in the Enjoyment of Chriſt, or in Separation from him; the Happineſs of the one, and Miſery of the other: For it is not poſſible to be ſuppoſed, that ſuch their Re-inveſtiture ſhould ſtupifie, and benum, and efface, what they were ſo newly in the full Senſe of; That to me is the great Argument againſt *Pre-exiſtence*; that there are no Traces of the Sentiments, in that former ſuppoſed Exiſtence, without which no Improvement can be apprehended to be made of the State before this, and the Experiences therein; but we are as much Strangers to them, as if it were on all ſides confeſſed, we never were before. This would be much ſtranger here, when the *whole Man, Spirit, Soul*, and *Body*, are immediately to enter into the full Poſſeſſion of the Happineſs, or Miſery, before enjoyed, or ſadly felt; and therefore can by no means be ſuppoſed to loſe what they had, both in regard of the Juſtice of God upon that ſtate of *Spirits*, as in *Priſon*; and what is to be further executed upon them: and much more in regard of his Grace to *Spirits*, that had been as the Apoſtle ſays *with Chriſt*, and that are ſo immediately to appear *in Bodies of Glory*.

2. The very Company, and eſpecially the great *Head*, and Prince under whom, and with whom the Saints, *appear* does moſt illuſtriouſly ſhew their Pardon, and perfect Abſolution and *Juſtification* from all their Sin; and the perfected, compleated *Holineſs*, and inherent *Righteouſneſs*, received from the imputed *Righteouſneſs* and *Spirit*, communicated by his Spirit, of *Chriſt*: So that they appear in *Robes made white in the Blood of the Lamb*, and with Palms of Victory in their Hands: They are *Juſt Men made* every way *Perfect*; their Sins are *blotted out*, when the *times of Refreſhing come from the preſence of the Lord:* Herein they are above Judgment in themſelves, even as *Chriſt their Head*; their appearing with Him is their immediate *Juſtification*; both according to the *Eternal law*, and *Everlaſting* Goſpel, and with him they Judge *Angels*, and the *World*; But thoſe who have no Intereſt in Chriſt, not being with him, even that is their *Condemnation*; That he *knows them not*, that they are made to *depart*, and to *go* away *from him:* Thus he that is *Juſtified* is for ever *Juſtified*, and he that is *Filthy*, and *unrighteous* is ſo for ever. All which is in one view determined by being with, or not with *Jehovah* our

Righteouſneſs the *Sun* of *Righteouſneſs*, ariſing with Glory in his Rays, or *Righteouſneſs* upon us, or *Healing in his Wings.* And this is according to what hath been ſaid and according to all that hath been diſcourſed of our being *found in Chriſt*, and *receiving all from him*; and ſo *apprehending* that State of *Perfection*, for which we are *apprehended* of *Chriſt Jeſus.*

3. The very View, and Appearance in *Bodies* of *Glory* and *Light*, and Purity; called *Armies* of *Heaven*, on *White Horſes*, in *Linnen white* and *clean*, *Bodies made like to his glorious Body*, by that *Power* of his *ſubduing all things to it ſelf*; the being made *like to Chriſt by ſeeing him*, as he is; does without any other *Law*, but the *Law* of the *Spirit* of *Life* in *Chriſt Jeſus*, *ſet free from the Law of Sin* and *Death* ſufficiently; declare Saints to be ſo without laying them to any other *Law*; And all the Wicked are known by their *Bodies* of *Shame* and *Contempt*; like Men condemned, and known to be ſo by their *Priſon Cloths*, their *Chains*, and *Fetters*: *Sheep* are preſently known, and *Goats* appear *Goats* by that very *Law* of Appearance.

And thus I have laid down the great Doctrin of the *New Teſtament* in theſe Points, as I have Reaſon from ſuch an abundant Scripture Evidence to be aſſur'd: Let me for a Concluſion recommend to all the *Miniſters* of the *Goſpel*, the due Conſideration of the whole matter; For it is of moſt exceeding Concernment to our *Miniſtry*; This is our Enablement, our *Sufficiency*, as Miniſters of the *New Teſtament*, to Preach not the *Letter*, but the *Spirit*; to Preach it as a *Miniſtration of Righteouſneſs*, and not of *Condemnation*; as a *Miniſtration* not of the *Letter*, but of *the Spirit*; For the *Letter killeth*, but the *Spirit giveth Life.* Thus we ſhall *Miniſter* it in its *Abiding*, *Continuing Glory*, as it ſhall continue in the *Kingdom* of *Chriſt*, ſet out in all its Freeneſs, and in all its Efficacy: We cannot elſe *Triumph* in *manifeſting* the Savor of the *Knowledge of Chriſt*, nor will our *Miniſtry* be of *Sufficiency* to be a *Savor of Death unto Death* to the *loſt*, as it ought to be according to the Divine Ordination laid down by the Apoſtle, 2 *Cor. c.* 2, 3. For if the Full, and true *Grace* of the *Goſpel* be not ſet out, as a *Miniſtration of Righteouſneſs*, of *Life*, and of the *Spirit*; It does not offer to Men the great *Goſpel* Experiment, whether it is unto them a *Savor of Life unto Life*, or of *Death unto Death*; They have not that *high Savor of the knowledge of Chriſt*, that is the Inſtrument of *Grace*, as by a moſt Divine, and heavenly Suffumigation or Perfume of *Life* to excite, and bring to *Life*; ſuch a ſtream of *Life* to give *Life* from the Spirit; nor on the other ſide, till This be Adminiſtred, can it according to this Goſpel *Canon*, or Rule be ſaid; That the *Miniſtry* of it is a *ſavor of Death unto Death*; for to whomſoever this high *ſavor of Life* is not Adminiſtred, there is not that concluſion to be made, it is *of Death unto Death*; herein being the ſtrength of the *Criſis*, or diſtinction, If the higheſt *ſavor of the Goſpel* give not Life, the only flavor of *Life* be not effectual to *Life*, be but like a *dead Savor*, effect nothing, produce nothing of *Life*; it muſt needs be argued, ſuch are unto Death: And even the Goſpel Preached, concludes them unto *Death*, when it does not prevail; if the moſt irradiant *Light* of Chriſt the *Image of God* ſhining to Men does not Enlighten; Such a hiding demonſtrates ſuch Loſt, and their Caſe Deſperate.

Ratio-

Rationalizing, *Moralizing* upon the *Goſpel*; yea, Scripture *Legalizing* upon it, without a continual interweaving this high *Spirituality*, and rich *Grace* of it, cannot thus Conclude, Seal and Bind up: If the Fountain and Sources of *Light* and *Life* be not kept clear, and open; tho Men do indeed die, and periſh for want of *Life* and *Light*, yet they are not Sealed and Bound up for *Death* as the true *Preaching of the Grace of the Goſpel* by this Ordination of God declared here by the Apoſtle, does. The cloſe Experiment for want of this *Miniſtration* of the *New Teſtament* is not made; For the *Apoſtle* ſays, Who is ſufficient ſo to Preach the *Goſpel*, as that it ſhould be; if not a *Savor of Life unto Life*, the principal purpoſe, deſign and ſcope of it; then *of Death unto Death*: This ſufficiency, ſaith he, is of God, who hath therein *Sufficientized* to Miniſter the *New Teſtament*, not as of a *Letter* that *Kills*; but as of the *Spirit that giveth Life*; ſo that tho it be not indeed to all a *Miniſtration* of the *Spirit giving Life to all*; yet it is not our Male *Admiſtration*; for we are by ſuch a faithful diſcharge of our ſelves a *Savor of Death unto Death*, without which ſo faithful a Diſcharge, we could not be ſo; for ſuch a Preaching only, as was ſaid, puts ſuch a *Criſis* upon Perſons, makes ſuch a Tremendous *Goſpel* Experiment, which the *only Wiſe God* hath yet Ordained, ſhould be made by the Free *Goſpel* Preaching.

And that this Experiment may be made; ſaith the Apaſtle; we take great care not to allay the high flavor of the Goſpel, by any mixture of the Doctrin of *Works* with that of *Grace*; as they, who minding thir own Advantages, make a Trade of Debaſing, what is moſt Excellent, by vending worſe in Temperament with Nobler Liquors: But with greateſt *Sincerity as in the ſight of God*, we bring forth only pure Goſpel Supream *Grace*; and herein we uſe all Freedom, Clearneſs, Frankneſs, Openneſs and Boldneſs, in manifeſting this: No darkned, unintelligible Doublings between *Grace* and *Works*; as *Moſes* who veiled ſo the *Goſpel*-part of his Miniſtry, that it became a *Miniſtration* of *Death*: And becauſe *Paul* knew how diſtaſteful this purity of Preaching is to the *Condemned* World, that would yet be *Righteous*; and to the proud and ſtately Powers of *Reaſon* and *Free Will*: He ſays, we arm our ſelves with a Divine Courage, and conſtancy in purſuing this *Miniſtry*; and will not on any account whatſoever, uſe Art, or Guile; but with all integrity repreſent Truth in its own Light, and leave to God the Diſcrimination of the *Loſt*; to whom this Preaching is as the *Jealouſie-Water*, to diſcover them, when their very *Mind*, the higheſt Rational Part, being *Blinded by the God of this World*, find not the Rays of the Glory of the *Goſpel of Chriſt*, (who is the *Image of God*, and all our Perfection is Likeneſs to Him) *ſhining* to them.

Wherein the Apoſtle manifeſtly alludes, to what he had ſaid of the Superior *Glory* of the *Goſpel* to that of the *Law*, tho that gave ſuch a Glory to *Moſes his Face*: And he alludes alſo to the *Veil* on *Moſes his Face* upon that *Glory*, and to the *Veil* on the Hearts of the *Jews* to this day. Implying, That not to receive this *Pure Goſpel Light*, is like *Jewiſh Unbelief*, who *Stumbled* at that *Stumbling-Block* of Exalting *Works*, and their own *Righteouſneſs* above *Chriſt* and *Grace*.

It

It is true indeed, this Preaching up of our *Works*, Endeavours, relying upon our own Action, is very plauſible, and ſeems to carry greater force, as being more a kin to our firſt Conſtitution under the *Firſt Adam*. And of this the Apoſtle alſo gives a Secret (as we ſay) Gird, when in this ſo great Point, he interpoſes not without great Deſign; *We Preach not our ſelves*. As if Preaching, intermingled with Works, and Humane Powers of Holineſs, were ſetting up and exalting our ſelves into a *Dominion* over mens Conſciences; but ſaith He, we Preach Chriſt the *only Lord*, and our ſelves *Servants* in ſo high a *Miniſtry*: And in this Epiſtle, Chap. 11. They who even with deſign againſt the *Grace of the Goſpel*, Teach the *Law*, are as the Apoſtle ſays, in the appearance of *Angels of Light*, and *Miniſters of Righteouſneſs*, Zealous enforcers of Holineſs, and good Life; if yet they ſtop up theſe Springs, and are Enemies of this *Grace*, they are *Falſe Apoſtles*, and *Miniſters* of *Satan*; *Evil Workers*, as the Apoſtle calls them, in a taunt of their high pretence to *Works*; and others for want of true diſtinguiſhing Thoughts, deſirous, and moſt propended to be *Teachers of the Law*, and yet dare not deſert the Grand Goſpel-Principles; *Know not what they Speak, nor whereof they affirm*; that is, do not accurately Think, nor Speak, nor Reconcile themſelves to themſelves; *For, the Law is good if a Man uſe it Lawfully*, that is, according to the *Goſpel* direction of it; But pure perfect *Law*, is only pointed, ſet againſt thoſe, upon whom the *Goſpel* hath not Effect, who are given up by it as Incurable, and unto Death. This I ſpeak not, I appeal to Him, who *Searcheth Hearts*, with Reflection on any Perſon, or ſort of Perſons; and leaſt upon Mr. *Williams*; of whom I deſire much other Eſteem: But to move and perſwade him and all Preachers of the Goſpel to reconcile all their Notions, Diſputes, Preaching the *Glorious Goſpel of the Bleſſed God commited to their Truſt*; which the Apoſtle hath defined to be then ſufficiently Preached, when it is Primarily, and till the Goſpel hath remanded the *Loſt* under the aggravated *Condemnation* of the *Law*, for refuſing the *Grace* of the *Goſpel*; 'till then, I ſay, the *New Teſtament* is to be Preached, as a *Miniſtration of the Spirit*, and not *of the Letter*; for *the Letter Killeth*, but the *Spirit giveth Life, a Miniſtration of Life*, not of *Death*, not of *Condemnation*, but *of Righteouſneſs*; which Miniſtration ſhall in a ſhort time be with *Open Face*, and all Veils removed; the Lord drawing near, and all *Turning to Him*, beholding Chriſt the *Image of God*, and the *Glory of God*, in the *Face of Chriſt*; we ſhall be Changed into *the ſame Image*, from the *Glory* of a lower degree now, to the *Glory* that ſhall be in perfection, by the mighty *Effuſions* of *that Spirit*, who is *Jehovah*, that ſhall ſo ſoon be. Now, this high and richeſt *Goſpel Treaſure* we have, ſaith the Apoſtle, at the preſent, but in *Veſſels of Earth*, Men of like Corruptions, and guilt; low, and baſe Appearances of outward Condition and State, and of the vile and dying Bodies for Sin; that the excellency of Divine Grace, and Power may be Exalted alone throughout, and throughout: For at the preſent we have, as the Apoſtle ſaith, all this *Glory*, but in hope; we ſee yet but as in a *Glaſs*, tho with an *Open Face*, this *Glory*: But when the *Angelical* Miniſtry, *Rev.* 14. 6. ſhall in the *Kingdom of Chriſt* be *Miſſioned* and ſent out, this *Miniſtration* ſhall ſo *Exceed in Glory*, that all other *Glory* of *Humane Righteouſneſs* ſhall utterly Diſappear; and when it comes, it ſhall for ever *Remain*. And this ſhall be when the *Iſrael of God*, ſhall be Called, and Turn'd to the *Lord*; and that ſhall be when *Gentile Times* are at an *End*, as Chriſt ſays, *Luke* 21. 24. And when the *Eclipſe* on the *Gentile Churches* going off, they ſhall have a πλήρωμα, a full Orbed Light, as that Word, *Rom.* 11. 25. Oppoſed to the "πηρωμα, or *Eclipſe* in that Chapter, properly ſignifies; and All this ſhall, I doubt not, begin at 1697.

FINIS.

undoubted, and undeniable Grounds of Scripture it muſt needs be, that the Good, and the Bad are judged by their very Appearance in, and out of Chriſt, and ſo *found written, or not found written,* in the *Book of Life:* And that ſo every Man's Caſe is determined, and yet that the Works of the Servants of Chriſt, Cloath, Apparel, and adorn them; or as the Scripture ſays, *Follow them;* and the *Works* of Evil Men, or their *Sin finds them out,* Comes, as *Water into their Bowels,* and as Oil to their Bones; is as the *Garment* that *covers* them, and *as the Girdle,* wherewith they are *girded continually.* Notwithſtanding this All theſe three Things are moſt admirable in the grand *Oeconomy* of *that Day;* which *the Father only,* and not ſo much, as the *Created Humane Nature of Chriſt* could adjuſt, or ſet in Order, or in that ſenſe *knows,* or hath *Cognizance* of.

1. The Spirits of Good, and evil Men re-inveſted with Bodies, muſt neceſſarily be *underſtood* to return into them with thoſe Reſentments, they had in the Enjoyment of Chriſt, or in Separation from him; the Happineſs of the one, and Miſery of the other: For it is not poſſible to be ſuppoſed, that ſuch their Re-inveſtiture ſhould ſtupifie, and benum, and efface, what they were ſo newly in the full Senſe of; That to me is the great Argument againſt *Pre-exiſtence*; that there are no Traces of the Sentiments, in that former ſuppoſed Exiſtence, without which no Improvement can be apprehended to be made of the State before this, and the Experiences therein; but we are as much Strangers to them, as if it were on all ſides confeſſed, we never were before. This would be much ſtranger here, when the *whole Man, Spirit, Soul,* and *Body,* are immediately to enter into the full Poſſeſſion of the Happineſs, or Miſery, before enjoyed, or ſadly felt; and therefore can by no means be ſuppoſed to loſe what they had, both in regard of the Juſtice of God upon that ſtate of *Spirits,* as in *Priſon*; and what is to be further executed upon them: and much more in regard of his Grace to *Spirits,* that had been as the Apoſtle ſays *with Chriſt,* and that are ſo immediately to appear *in Bodies of Glory.*

2. The very Company, and eſpecially the great *Head,* and Prince under whom, and with whom the Saints, *appear* does moſt illuſtriouſly ſhew their Pardon, and perfect Abſolution and *Juſtification* from all their Sin; and the perfected, compleated *Holineſs,* and inherent *Righteouſneſs,* received from the imputed *Righteouſneſs* and *Spirit*, communicated by his Spirit, of *Chriſt*: So that they appear in *Robes made white in the Blood of the Lamb,* and with Palms of Victory in their Hands: They are *Juſt Men made* every way *Perfect*; their Sins are *blotted out,* when the *times of Refreſhing come from the preſence of the Lord:* Herein they are above Judgment in themſelves, even as *Chriſt their Head*; their appearing with Him is their immediate *Juſtification*; both according to the *Eternal law,* and *Everlaſting* Goſpel, and with him they Judge *Angels*, and the *World*; But thoſe who have no Intereſt in Chriſt, not being with him, even that is their *Condemnation*; That he *knows them not,* that they are made to *depart,* and to *go* away *from him:* Thus he that is *Juſtified* is for ever *Juſtified,* and he that is *Filthy,* and *unrighteous* is ſo for ever. All which is in one view determined by being with, or not with *Jehovah* our

Righteouſneſs the *Sun* of *Righteouſneſs*, ariſing with Glory in his Rays, or *Righteouſneſs* upon us, or *Healing in his Wings*. And this is according to what hath been ſaid and according to all that hath been diſcourſed of our being *found in Chriſt*, and *receiving all from him*; and ſo *apprehending* that State of *Perfection*, for which we are *apprehended* of *Chriſt Jeſus*.

3. The very View, and Appearance in *Bodies* of *Glory* and *Light*, and Purity; called *Armies* of *Heaven*, on *White Horſes*, in *Linnen white* and *clean*, *Bodies made like to his glorious Body*, by that *Power* of his *ſubduing all things to it ſelf*; the being made *like to Chriſt by ſeeing him*, as he is; does without any other *Law*, but the *Law* of the *Spirit* of *Life* in *Chriſt Jeſus*, *ſet free from the Law of Sin* and *Death* ſufficiently; declare Saints to be ſo without laying them to any other *Law*; And all the Wicked are known by their *Bodies* of *Shame* and *Contempt*; like Men condemned, and known to be ſo by their *Priſon Cloths*, their *Chains*, and *Fetters*: *Sheep* are preſently known, and *Goats* appear *Goats* by that very *Law* of Appearance.

And thus I have laid down the great Doctrin of the *New Teſtament* in theſe Points, as I have Reaſon from ſuch an abundant Scripture Evidence to be aſſur'd: Let me for a Concluſion recommend to all the *Miniſters* of the *Goſpel*, the due Conſideration of the whole matter; For it is of moſt exceeding Concernment to our *Miniſtry*; This is our Enablement, our *Sufficiency*, as Miniſters of the *New Teſtament*, to Preach not the *Letter*, but the *Spirit*; to Preach it as a *Miniſtration of Righteouſneſs*, and not of *Condemnation*; as a *Miniſtration* not of the *Letter*, but of *the Spirit*; For the *Letter killeth*, but the *Spirit giveth Life*. Thus we ſhall *Miniſter* it in its *Abiding*, *Continuing Glory*, as it ſhall continue in the *Kingdom* of *Chriſt*, ſet out in all its Freeneſs, and in all its Efficacy: We cannot elſe *Triumph* in *manifeſting* the Savor of the *Knowledge of Chriſt*, nor will our *Miniſtry* be of *Sufficiency* to be a *Savor of Death unto Death* to the *loſt*, as it ought to be according to the Divine Ordination laid down by the Apoſtle, 2 *Cor. c.* 2, 3. For if the Full, and true *Grace* of the *Goſpel* be not ſet out, as a *Miniſtration of Righteouſneſs*, of *Life*, and of the *Spirit*; It does not offer to Men the great *Goſpel* Experiment, whether it is unto them a *Savor of Life unto Life*, or of *Death unto Death*; They have not that *high Savor of the knowledge of Chriſt*, that is the Inſtrument of *Grace*, as by a moſt Divine, and heavenly Suffumigation or Perfume of *Life* to excite, and bring to *Life*; ſuch a ſtream of *Life* to give *Life* from the Spirit; nor on the other ſide, till This be Adminiſtred, can it according to this Goſpel *Canon*, or Rule be ſaid; That the *Miniſtry* of it is a *ſavor of Death unto Death*; for to whomſoever this high *ſavor of Life* is not Adminiſtred, there is not that concluſion to be made, it is *of Death unto Death*; herein being the ſtrength of the *Criſis*, or diſtinction, If the higheſt *ſavor of the Goſpel* give not Life, the only flavor of *Life* be not effectual to *Life*, be but like a *dead Savor*, effect nothing, produce nothing of *Life*; it muſt needs be argued, ſuch are unto Death: And even the Goſpel Preached, concludes them unto *Death*, when it does not prevail; if the moſt irradiant *Light* of Chriſt the *Image of God* ſhining to Men does not Enlighten; Such a hiding demonſtrates ſuch Loſt, and their Caſe Deſperate.

Ratio-

Rationalizing, *Moralizing* upon the *Goſpel*; yea, Scripture *Legalizing* upon it, without a continual interweaving this high *Spirituality*, and rich *Grace* of it, cannot thus Conclude, Seal and Bind up: If the Fountain and Sources of *Light* and *Life* be not kept clear, and open; tho Men do indeed die, and periſh for want of *Life* and *Light*, yet they are not Sealed and Bound up for *Death* as the true *Preaching of the Grace of the Goſpel* by this Ordination of God declared here by the Apoſtle, does. The cloſe Experiment for want of this *Miniſtration* of the *New Teſtament* is not made;. For the *Apoſtle* ſays, Who is ſufficient ſo to Preach the *Goſpel*, as that it ſhould be; if not a *Savor of Life unto Life*, the principal purpoſe, deſign and ſcope of it; then *of Death unto Death*: This ſufficiency, ſaith he, is of God, who hath therein *Sufficientized* to Miniſter the *New Teſtament*, not as of a *Letter* that *Kills*; but as of the *Spirit that giveth Life*; ſo that tho it be not indeed to all a *Miniſtration* of the *Spirit giving Life to all*; yet it is not our Male *Admiſtration*; for we are by ſuch a faithful diſcharge of our ſelves a *Savor of Death unto Death*, without which ſo faithful a Diſcharge, we could not be ſo; for ſuch a Preaching only, as was ſaid, puts ſuch a *Criſis* upon Perſons, makes ſuch a Tremendous *Goſpel* Experiment, which the *only Wiſe God* hath yet Ordained, ſhould be made by the Free *Goſpel* Preaching.

And that this Experiment may be made; ſaith the Apaſtle; we take great care not to allay the high flavor of the Goſpel, by any mixture of the Doctrin of *Works* with that of *Grace*; as they, who minding thir own Advantages, make a Trade of Debaſing, what is moſt Excellent, by vending worſe in Temperament with Nobler Liquors: But with greateſt *Sincerity as in the ſight of God*, we bring forth only pure Goſpel Supream *Grace*; and herein we uſe all Freedom, Clearneſs, Frankneſs, Openneſs and Boldneſs, in manifeſting this: No darkned, unintelligible Doublings between *Grace* and *Works*; as *Moſes* who veiled ſo the *Goſpel*-part of his Miniſtry, that it became a *Miniſtration* of *Death*: And becauſe *Paul* knew how diſtaſteful this purity of Preaching is to the *Condemned* World, that would yet be *Righteous*; and to the proud and ſtately Powers of *Reaſon* and *Free Will*: He ſays, we arm our ſelves with a Divine Courage, and conſtancy in purſuing this *Miniſtry*; and will not on any account whatſoever, uſe Art, or Guile; but with all integrity repreſent Truth in its own Light, and leave to God the Diſcrimination of the *Loſt*; to whom this Preaching is as the *Jealouſie-Water*, to diſcover them, when their very *Mind*, the higheſt Rational Part, being *Blinded by the God of this World*, find not the Rays of the Glory of the *Goſpel of Chriſt*, (who is the *Image of God*, and all our Perfection is Likeneſs to Him) *ſhining* to them.

Wherein the Apoſtle manifeſtly alludes, to what he had ſaid of the Superior *Glory* of the *Goſpel* to that of the *Law*, tho that gave ſuch a Glory to *Moſes his Face*: And he alludes alſo to the *Veil* on *Moſes his Face* upon that *Glory*, and to the *Veil* on the Hearts of the *Jews* to this day. Implying, That not to receive this *Pure Goſpel Light*, is like *Jewiſh Unbelief*, who *Stumbled* at that *Stumbling-Block* of Exalting *Works*, and their own *Righteouſneſs* above *Chriſt* and *Grace*.

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It is true indeed, this Preaching up of our *Works*, Endeavours, relying upon our own Action, is very plauſible, and ſeems to carry greater force, as being more a kin to our firſt Conſtitution under the *Firſt Adam*. And of this the Apoſtle alſo gives a Secret (as we ſay) Gird, when in this ſo great Point, he interpoſes not without great Deſign; *We Preach not our ſelves*. As if Preaching, intermingled with Works, and Humane Powers of Holineſs, were ſetting up and exalting our ſelves into a *Dominion* over mens Conſciences; but ſaith He, we Preach Chriſt the *only Lord*, and our ſelves *Servants* in ſo high a *Miniſtry*: And in this Epiſtle, Chap. 11. They who even with deſign againſt the *Grace of the Goſpel*, Teach the *Law*, are as the Apoſtle ſays, in the appearance of *Angels of Light*, and *Miniſters of Righteouſneſs*, Zealous enforcers of Holineſs, and good Life; if yet they ſtop up theſe Springs, and are Enemies of this *Grace*, they are *Falſe Apoſtles*, and *Miniſters* of *Satan*; *Evil Workers*, as the Apoſtle calls them, in a taunt of their high pretence to *Works*; and others for want of true diſtinguiſhing Thoughts, deſirous, and moſt propended to be *Teachers of the Law*, and yet dare not deſert the Grand Goſpel-Principles; *Know not what they Speak, nor whereof they affirm*; that is, do not accurately Think, nor Speak, nor Reconcile themſelves to themſelves; *For, the Law is good if a Man uſe it Lawfully*, that is, according to the *Goſpel* direction of it; But pure perfect *Law*, is only pointed, ſet againſt thoſe, upon whom the *Goſpel* hath not Effect, who are given up by it as Incurable, and unto Death. This I ſpeak not, I appeal to Him, who *Searcheth Hearts*, with Reflection on any Perſon, or ſort of Perſons; and leaſt upon Mr. *Williams*; of whom I deſire much other Eſteem: But to move and perſwade him and all Preachers of the Goſpel to reconcile all their Notions, Diſputes, Preaching the *Glorious Goſpel of the Bleſſed God commited to their Truſt*; which the Apoſtle hath defined to be then ſufficiently Preached, when it is Primarily, and till the Goſpel hath remanded the *Loſt* under the aggravated *Condemnation* of the *Law*, for refuſing the *Grace* of the *Goſpel*; 'till then, I ſay, the *New Teſtament* is to be Preached, as a *Miniſtration of the Spirit*, and not *of the Letter*; for *the Letter Killeth*, but the *Spirit giveth Life, a Miniſtration of Life*, not of *Death*, not of *Condemnation*, but *of Righteouſneſs*; which Miniſtration ſhall in a ſhort time be with *Open Face*, and all Veils removed; the Lord drawing near, and all *Turning to Him*, beholding Chriſt the *Image of God*, and the *Glory of God*, in the *Face of Chriſt*; we ſhall be Changed into *the ſame Image*, from the *Glory* of a lower degree now, to the *Glory* that ſhall be in perfection, by the mighty *Effuſions* of *that Spirit*, who is *Jehovah*, that ſhall ſo ſoon be. Now, this high and richeſt *Goſpel Treaſure* we have, ſaith the Apoſtle, at the preſent, but in *Veſſels of Earth*, Men of like Corruptions, and guilt; low, and baſe Appearances of outward Condition and State, and of the vile and dying Bodies for Sin; that the excellency of Divine Grace, and Power may be Exalted alone throughout, and throughout: For at the preſent we have, as the Apoſtle ſaith, all this *Glory*, but in hope; we ſee yet but as in a *Glaſs*, tho with an *Open Face*, this *Glory*: But when the *Angelical* Miniſtry, *Rev.* 14. 6. ſhall in the *Kingdom of Chriſt* be *Miſſioned* and ſent out, this *Miniſtration* ſhall ſo *Exceed in Glory*, that all other *Glory* of *Humane Righteouſneſs* ſhall utterly *Diſappear*; and when it comes, it ſhall for ever *Remain*. And this ſhall be when the *Iſrael of God*, ſhall be Called, and Turn'd to the *Lord*; and that ſhall be when *Gentile Times* are at an *End*, as Chriſt ſays, *Luke* 21. 24. And when the *Eclipſe* on the *Gentile Churches* going off they ſhall have a πλήρωμα, a full Orbed Light, as that Word, *Rom.* 11. 25. Oppoſed to the ἔκπτωμα, or *Eclipſe* in that Chapter, properly ſignifies; and All this ſhall, I doubt not, begin at 1697.

FINIS.